

REFORMED CHURCH MESSENGER

Bartholomew Memorial Number

New Birth

Starred with the splendor of His might,
This is for me love's Holy Night.

I choose the abiding, needful part,
Since Christ is born within my heart;

And Majesty has come to dwell
In my poor house. I tend it well

That He may have a cradle-rest,
Soft as a wood-dove's burnished breast.

Its hearth, lit by the spark divine,
Now glows with love, a living shrine!

O Holy One, to honor thus
God-child, in Christ, all glorious.

—Meta Mathes.



BETHLEHEM, SCENE OF THE NATIVITY

Climbing high up into the bell-tower of the famous Church of the Holy Nativity in the late afternoon one glimpses this panorama of Bethlehem, a happy city, which somehow has escaped many of the tribulations that some other Palestine cities have suffered through the centuries. The view here looks into the West. The Jerusalem road leaves the picture at right.

PHILADELPHIA, DECEMBER 21, 1933

The Rev. Allen R. Bartholomew, D.D., LL.D., D.TH.

An Appreciation of the Board of Foreign Missions of the Reformed Church in the United States

The members of the Board of Foreign Missions of the Reformed Church in the United States desire to record their appreciation of the life and work of Dr. Bartholomew, member of the Board for 46 years and secretary for 34 years.

As a minister of Christ and a steward of the mysteries of God he was always found faithful. "He put strength into the feeble knees; his words kept men on their feet." He gave diligence to present himself "approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth."

His spontaneous humor, his infectious laughter; the pathos of his vibrant voice and his tear-filled eyes when he plead for the missions, the missionaries, the nationals; his prayers in form so beautiful, in content so full of grace and truth; his innumerable letters written with meticulous care and precision always fitting the word to the thought and the sentiment to the deed; his beneficent concern for those who were his associates and his assistants in office—these were his gifts and graces. They are more than a memory; imperceptibly they have become a part of our life as the sunlight and the rain are absorbed by the flowering shrub and the blossoming tree. We have been permanently enriched by his person and presence. Often our hearts were kindled by his invincible and childlike faith. We are a little better and

happier for having lived and labored with him.

When he erred, and who that is mortal will not err, it was because he loved, sometimes not wisely but too well. To err is human, to love is divine. He loved his Master; he loved his missionaries; he loved the native Christians; he loved the multitude who are distressed and scattered like sheep not having a shepherd; he loved his Church—yea, he was a lover of his kind; nothing human was foreign to him.

When the announcement of his death was flashed across continents and seas, men and women of many lands shared with us a sense of loneliness and loss. They voiced not only their sorrow but also their gratitude in many tongues. He was their guest and they revered him; he was their host and they loved him. Through his office, but far more through the spirit in which he filled his office, through his words spoken and written, through his personal fellowship with men of light and leading of different colors and climes, he became a man of international scope and the reach of his influence extended into hearts and homes unto the ends of the earth.

We rejoice in the consummation of a life so completely devoted to Christ and to those for whom Christ died, rose, and reigns. We are bound to him with cords of love even as to a father and brother; we esteem him highly for his leadership both

as member and Secretary of the Board these forty and more years, a leadership of rare wisdom and courage, faith and hope, service and sacrifice. He never knew how to beat a retreat; he always sounded the signal for a charge.

He won the confidence of pastors and congregations. He presented his cause, at times with no little opposition, before General Synod, the Synods, and the Classes, and with his inimitable wit and wisdom he turned hesitant followers into ardent supporters. He was father and brother, friend and counselor, to the missionaries; his eye was constantly upon them and his heart was always with them. He knew them and he was known of them. He was their genial and generous host—the first to greet them with grateful appreciation, the last to speed them with the blessing of God on their way and work.

Now that he has laid down the staff of office in the twilight of his long life, he is still with us, his works do follow him; though dead, he yet speaketh. We pray that the same Spirit that wrought so mightily in him may continue to work in us, and that, by virtue of the example of his life, we may do even greater things than he did for the cause to which he gave himself so freely and so joyfully and to which he bore witness with the last words that passed his lips.

A Message From Dr. Bartholomew

"He, being dead, yet speaketh"

It is fitting that in this issue we should reprint the article on "The Place of the 'Messenger' in the Church," written by our sainted friend for the Centennial Number of this paper. All of us may well take it to heart. The article is as follows:

"Since the days of my youth, I have been a reader of the 'Reformed Church Messenger.' I am glad for the privilege of bearing testimony, in this Centennial Anniversary Number, to its silent influence upon my own life and throughout my ministry in the Church. The title, 'Messenger,' was a most happy selection by the Fathers. It is the 'bearer of good news' to all the members who read it.

"A century marks a ripe age for a Church paper, and it is eminently proper that the centenary of the 'Reformed Church Messenger' should be celebrated in a manner that will be worthy of the Church whose name it bears, and commemorate its invaluable help in the spread of Kingdom tidings. Anyone who will look through the files of the 'Messenger' cannot fail to realize the great advance that has been made in the printer's art, in the editor's style and in the paper's contents. All this proves that our Church is keeping step with the onward march of the times. The recent 'Book Number' of the 'Messenger,' I believe, has no equal among all the Church periodicals. It will bring 'wisdom, piety and delight' to all who receive it.

"It has been my good fortune to have been in intimate contact with three editors of the 'Messenger,' Doctors Fisher, Musser and Leinbach, and my life has been made richer for having been in the presence of these great personalities. To be an editor of a Church paper is a high and holy calling. His is a grave responsibility. Problems are ever pressing for solution in that world that can only be solved in the light of the Gospel of our Lord and Saviour. The world is staggering today, either for lack of ideals, or because of faulty ideals. Theorists are busy with spreading their pet schemes, but fail to provide a remedy for the actual needs of humanity.

"The function of a Church paper should be to give a true interpretation to the passing events, in Church and State, and to infuse into it the spirit of Jesus Christ. The need of this age is a religious press that will instruct the people in the saving truths of the Gospel. The one thing this world needs is the reincarnation of Christ in all human hearts. If this message shall spread far and wide we must use the two means in the Church, the pulpit and the press. While there is a charm to the living voice in proclaiming the truth from the sacred desk, yet its limits are the walls of the sanctuary. The religious paper is like a tree of life whose leaves are for the healing of the nations. It is a throne from which all the gracious influences of the Gospel may flow unto the ends of the earth.

"At no other time have our ministers and members stood in greater need of a spiritual tonic to sustain them in their true faith and good works. Through the weekly visits of the 'Messenger' they will receive the records of Christian achievements in the homeland and in the lands across the seas. What can be more soul-inspiring than to read of the growth of our institutions of learning, of the outreach of our benevolent arms, and of the ingathering of new members, at home and abroad, into the fold of God! Such news will inspire the hearts to press with vigor on. The influence of the Church paper is beyond human computation.

"Alas! too many Church members read no other than secular papers, and that is the reason why they know so little and care less about the activities of the Church and the progress of the Kingdom of God. How to get the Church paper into every home is the question that has baffled the wise Churchmen of all ages, and until we can find the answer the chariot wheels of

progress in the Church will drag along at a slow rate. Our people are not really Reformed until they are truly informed as to the work our denomination is doing throughout the world. Let us all hope and pray and work during this centenary observance, so that the 'Messenger' may find its way into all our homes, especially in the Eastern, Potomac and Pittsburgh Synods.

"As pastors we owe it to our members to create in their minds and hearts a taste for Christian literature. A knowing Church is a growing Church and a giving Church. No man can take any interest in a cause of which he is ignorant. Every wide-awake mechanic, merchant and farmer has his journal devoted to his particular line of work. Can a Christian do the will of God and know the needs of men without a religious paper? The 'Messenger' as in a mirror reflects the needs of the Church, and for this reason it should find a place in every Reformed family.

"In the Almanac and Year Book for 1928, an annual publication that has a richer story to tell each year of the growth of our Church, I find the pictures of the eight editors of the 'Messenger.' They have all gone to their eternal reward, except my dear friend, Dr. Leinbach. Through the faith, patience, devotion and sacrifices of these noble men, we are enjoying a heritage that we must safeguard. Ours is the duty to give back to the present generation in spiritual values what heaven has given to us. And how can we best supply the needs of the present hour? By seeing to it that the 'Messenger' shall profit by securing many thousands of new subscribers and in providing an Endowment Fund that will guarantee its permanence for all coming time. This is a debt of loving gratitude that we owe, and how easily we can pay it!"

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EDITORIAL

WHEN THE HEART SPEAKS

The MESSENGER counts it one of the choicest privileges of friendship to make this issue a *Bartholomew Memorial Number*. In its history of over a century this journal has had no more devoted friend than this tender-hearted brother whose sudden passing from the daily tasks of God's Kingdom on earth has brought to us so severe a sense of shock and loss. Frequently we have heard from others in these recent days what we ourselves have been moved to say with quivering lip, "After all, there was only one Dr. Bartholomew." He was indeed greatly loved, because he loved much. It is most fitting that, in addition to the addresses and prayer spoken at the funeral service, we should have a garland of memories and appreciations from his colleagues in the Schaff Building and from some of these brethren in our own and other denominations whose work was most closely linked with his. It is a worthy tribute, and it is not difficult to see that it comes from the heart. These testimonies of esteem and affection could be multiplied not only from every section of our own land, but from the far corners of the earth. Let us thank God for a life so inspiring, so far-reaching, so fragrant with loving-kindness.

* * *

THE MIRACLE OF THE AGES

It was a perfect Judean night. A robe of azure blue was thrown across the sky, adown from which myriads of stars were shining with a brilliance and luster unusual. Although it was eventide, the roadway leading into Bethlehem was still thronged with pilgrims who were going up to Bethlehem to be enrolled, in obedience to the command of Caesar Augustus. Among these pilgrims was Joseph the carpenter of Nazareth, with Mary, his espoused wife.

Arriving at the Inn they discover that it is already overcrowded with pilgrims and they learn that "there is no room for them in the Inn." Joseph tells the inn-keeper of the need of Mary for rest. "Out there," says the inn-keeper, "is our small stable, it is clean; and there is fresh hay. Let us make there a bed for her." There, worn and weary, Mary lies down to rest. That night in the star-lit stable the Miracle of the Ages took place. That night

in Bethlehem-town, the promised Messiah, the Hope of Israel, the World's Saviour, was born. There—

"Away in a manger, no crib for His bed,
The little Lord Jesus laid down His sweet head."

Out on the near Judean hills, shepherds were watching their flocks. They spoke of the cloudless sky and marvelled at the brilliance of the numberless stars. While they talked of these things, the heavens were illumined with a dazzling light, startling because of its brilliance. In wonder and awe they hide their faces, while down from the ethereal plane comes an angel's voice saying, "Fear not, for behold I bring you good tidings of great joy, which shall be to all people: for unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this is the sign unto you; Ye shall find a babe wrapped in swaddling clothes, and lying in a manger." As they wondered there appeared unto them an angel choir chanting the first "Gloria in Excelsis," "Glory to God in the highest, and on earth peace, among men of good-will."

Filled with a holy awe, the shepherds say one to another, "Let us now go even unto Bethlehem, and see this thing which is come to pass."

The stable-home is found, and with reverent wonder they kneel by the manger-cradle and worship the Virgin's newborn Child, their Saviour-King. Back to their flocks they hasten, and tell to others, as they meet them, the things they had both heard and seen. Since that day multitudes of men, women and children have, in spirit, bowed before that manger-cradle and confessed the Christ-Child as their Saviour and King. Out of many nations these same multitudes have come, bearing to Him their gifts of gold, frankincense and myrrh. Gold—hearts and lives consecrated to His service. Frankincense—loyal devotion and works of loving ministries. Myrrh—self sacrifice and persecutions patiently borne for Him and in His Name.

Dr. Harry Emerson Fosdick has said: "The deeper meaning of the Christmas season is lost to many, not because it is disbelieved, but because, as were Mary and Joseph coming to the Inn, it is crowded out. Our modern life, restless and preoccupied with many tasks, fills up our days until the Highest too often knocks at our doors in vain. Even the Christmas holiday is so filled with external fes-

tivity that the spiritual meaning of the Christ-Child is quite forgotten. Yet once again He stands at the door and knocks. May there be room for Him in our Inn!"

"O come to my heart, Lord Jesus,
There is room in my heart for Thee."

—A. M. S.

* * *

"IN THE PAPERS"

One can never be sure just when a humorist is serious. Will Rogers, for example, may be "kidding" us even more completely than usual when he says, as he often does: "*All I know is what I see in the papers.*" The man who depends entirely on the papers for his information is bound not to know very much, and much of what he does know will not be true. It is sad to realize to what an extent we are the victims of misinformation. Our journals, of course, are not altogether false. Some of their mis-statements are due to error or haste, and we are inclined to believe that a very small proportion are deliberately untrue and misleading. Sometimes we wish that many of their reports were false, when no attempt is made to correct what seem like disparaging statements and revelations of deplorable greed and deceit.

Connie Mack, for instance, has been highly honored in Philadelphia, and a few years ago received the Bok Award for distinguished citizenship. The past year or two he gave considerable time and effort to the commercialization of the Lord's Day, passing on to the numerous baseball fans of the State the idea that he had been compelled to sell some of his outstanding stars because his team could play no home games on Sundays. He intimated plainly that, if Sunday ball were permitted, he could keep the stars he had and secure others. Having induced many to vote for the amendment of God's holy Commandment, he now wrecks his team on the plea that he needs the money. All of which he knew before the laws were modified, say the papers. Oh, Connie, "say it isn't so!" Poor, duped Philadelphia! We should be thankful, we suppose, because Philadelphia still has Jimmie Foxx and two ball-parks!

And then there is that other prominent Roman Catholic, Hon. Jim Farley, the dispenser-in-chief of political plums. We hope that half of what we see in the papers about him is not true. Here is some straight-from-the-shoulder talk about our Postmaster General by Dr. Norman Vincent Peale, Minister of the Marble Collegiate Reformed Church of New York. He took as his text an interview reported in the *Phila. Inquirer*, in which the reporter reminded the suave Mr. Farley that idealists deplore the spoils system, and the Man Friday of the current Administration is quoted as exploding: "The idealists are as crazy as hell." Dr. Peale's comment was: "Although the Administration makes fine speeches about the necessity for a deeper spiritual life, the most influential member of the Cabinet makes this kind of speech," said Dr. Peale. "There is manifestly a breakdown in the moral and spiritual life of the country. It seems to me to be one of the first indications of the sad estate to which idealism has fallen in America when the king-maker of the present Administration should declare publicly that 'the idealists are as crazy as hell.' America was founded by idealists. God help her if she loses that attitude in these critical days!"

Of course, we agree with Dr. Peale, but add the hope that the paper quoting Brother Farley may have been mistaken. After all, if everything we see in the papers is true, there is very little hope for our country or the world. Let us be wise enough to take the long view and go to the literature of the ages. "In Thy light, O God, shall we see light."

* * *

A RECIPE FOR UNPOPULARITY

Christians are not to be popularity-seekers. They are expected to be true to their convictions and honest in their dealings, even if such consistent conduct incurs the ill-will of others. True prophets have never courted the applause of the crowd nor played to the galleries. On the other hand, we have come to see that it is no credit to any man to court unpopularity. It exhibits a lack of common sense as well as a lack of true religion if a man tries to make him-

self offensive and deliberately tramples on the toes of other people. Donald Laird has recently given a list of "traits which cause a man to be disliked." These include the following: "Failing to keep his promise; being unwilling to go out of his way to help others; indulging in exaggerations; being sarcastic; showing off how much he knows; exhibiting superiority; bossing people whom he does not employ; reprimanding people for acts he disapproves; being caught at making fun of people behind their backs; dominating people openly."

Surely both the occupants of the pulpit and the pew can recognize in this list some familiar failings in their own lives which should cause serious self-examination. The Christmas season is a particularly good time to strike from our own repertoire these disfiguring trends and tendencies and to cultivate the arts of friendliness and good will.

* * *

"DEAR FATHER, TO THY MERCY SEAT"

Our Memory Hymn for January sounds just the note most needed as we enter upon a new year of grace in such a time of peril and confusion. It directs the weary traveler on life's journey to the mercy-seat, where there is shelter, safety, comfort and confidence. Written by Miss Anna Steele (1717-1778), the very talented daughter of a Baptist minister in Hampshire, England, these beautiful lines were born in travail, for the author was an invalid and a great sufferer for many years, who had found a peace and joy which the world cannot give nor take away, and was enabled to live a life both happy and useful because of the faith that overcometh the world. Upon her tomb are inscribed these appropriate lines:

"Silent the lyre, and dumb the tuneful tongue,
That sung on earth her great Redeemer's praise;
But now in Heaven she joins the angelic song,
In more harmonious, more exalted lays."

The hymn, *Dear Father, to Thy Mercy Seat*, is found in the volume published by Miss Steele in 1760, under the name of "Theodosia", and it is remarkable for the power it wields over our deepest sympathies; its very simplicity is its charm. In the first month of the New Year, when we should be so much in prayer, let us make the sentiment of this great hymn the cry of our own hearts.

* * *

UNSETTLED QUESTIONS

We hope our readers did not miss the thoughtful and straightforward article by Dr. T. M. Balliet in last week's MESSENGER. Those who read it will understand more clearly why the apparent victory of the Wets leaves so many unsettled problems. Mr. Chet A. Keyes, the famous Government Prosecutor in the sensational Delaware County liquor conspiracy and graft case, involving State Senator McClure and some 70 other defendants, declares that "the return of legalized liquor increases, rather than decreases, the work of Federal law enforcement officials." It is too early to grasp comprehensively all of the new problems, he says, and how they shall be met. One of the most important questions is the prevention of smuggling. Another is the illegal transportation of liquor from State to State. Every time a man purchases whiskey in New Jersey and brings it across the bridge to Philadelphia, Mr. Keyes reminds us, he violates the law.

The *Philadelphia Evening Ledger* quotes one of our most widely known bootleggers, who has confided to that journal that he and his fellow bootleggers "extend a grateful welcome to the repeal of the 18th Amendment" and optimistically look forward to boom times in their "industry." "We will go over bigger and better than ever," he said. "It will be a lot easier now to make deliveries. The thing we always had to be afraid of was the cops watching our automobiles, but with repeal it will no longer be illegal to possess 'good stuff'. A man can carry it on his hip or in his car and the police can't molest him. That means more business for us." It is said the high licenses on legalized liquor enable the lawless to undersell those licensed to sell it. Other bootleggers join in reminding us that, now repeal has been won, they will no longer have to pay a lot of policemen and politicians "hush" money.

The Wet *New York Times* in a page article describes ten questions left unsettled by repeal. It may be well to keep these in mind. They are: "(1) What shall be the role of the Federal Government with reference to liquor regulation? (2) Is the present system of control under the codes desirable? (3) How does the Federal Government propose to protect the Dry States as required under the 21st Amendment? (4) What system should be set up for regulation of the liquor traffic? (5) Shall the liquor traffic be a State monopoly? (6) Can the liquor business be kept out of politics? (7) How shall the rate of taxation on liquor be determined? (8) How can the speakeasy and the bootlegger be put out of business? (9) How shall the return of the saloon be prevented? (10) How can temperance be promoted?"

It must be obvious to any thoughtful citizen that no idea could be more foolish than the notion that this question has been forever settled. It is going to continue to plague us until it is settled right.

* * *

PUTTING DOWN CRIME

In his splendid address before the Federal Council of the Churches of Christ in America on December 6, President Roosevelt set a most wholesome and gratifying example by denouncing lynch law as "a vile form of collective murder." He did well also in reminding us that it is the sad state of disrepair in many of our legal processes which has so aggravated our situation as to multiply the temptations to violence and terrorism. It is certainly a part of our duty as good citizens, not merely to oppose lynching with protests and epithets, but to assist in bringing about constructive measures that will insure speed in trials and certain punishment for crime.

Dr. Ralph W. Sockman is right in saying that there must be a concerted movement to restrain the criminal element of the nation, and there is justification for his challenge that this movement should be led by the lawyers. Alas, the shysters in the legal profession have too often been the worst enemies of the nation, in their predatory efforts to assist felons in evading the law and resisting just penalties for its violation. This is a shameful situation which Law Associations should speedily rectify. It would indeed be a heartening thing for the nation if lawyers would join with our spiritual leaders in a co-operative movement in the interests of justice, to restrain and reform our criminal elements, both high and low. Dr. Sockman wisely reminds us: "It is not enough to call for the speedy curbing of our kidnappers and thugs. We must remember that the methods of the gangster and racketeers are but *the gutter forms of lawlessness which is practiced with finesse in the higher strata of society.* When men in mahogany offices line their pockets through stock pools, income tax evasions and interlocking directorates, it is only natural that the rough lads from the slums will 'get theirs' in their own crude way with machine guns and kidnapping gangs. When high city officials snatch pension plums from the public treasury as is now being done it is no wonder that policemen on the corner shake down their petty graft. If we are sincerely determined to be thoroughgoing in this matter of making a law-abiding America, we must see that the basic evil lies in the corruptness of motive and not the crudity of method. There is no more popular pulpit message than to attack absentee sinners like gangsters and kidnappers. But why waste our Sunday ammunition on such distant targets? Jesus talked of the sins of the people before Him. We ministers must do the same."

* * *

A GREAT CHRISTIAN LAYMAN

One of the leading business men of Wichita, Kansas, passed away a few weeks since, but an event of that character, though it might indicate a distinct loss to his city, would not of itself be a sufficient reason even for brief comment in the columns of the MESSENGER. What makes it fitting that a religious paper, that is published 1,500 miles away, should find room in its crowded columns for a few words is to be found in the fact that this gentleman was, indeed, a "great Christian layman." He was not connected with the Reformed Church, nor that of the writer,

but that is not a matter of much significance; he was a Christian nobleman. He was a man of large business interests—his estate is valued at more than half a million. Naturally and necessarily he was a very busy man, yet he found time to devote hours and days to various important matters entirely outside of his own personal affairs. He was an elder in his own Church and chairman of the board of elders and deacons, giving much time and thought to its important work. He was a member of the board of directors of the League for Social Work and for many years chairman. He was a member of the Y. M. C. A. board of directors. He was a trustee of a college in a neighboring State and president of that board. He was also interested in other causes of a religious or benevolent character, and to all of these causes he was a generous contributor.

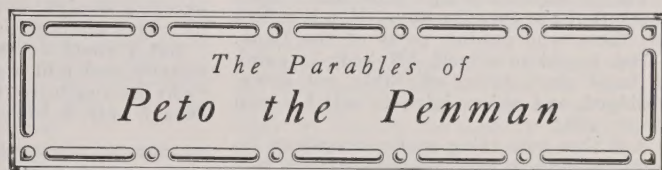
He was a genial gentleman. It was a pleasure to meet him even when your purpose was to ask for a contribution to some worthy cause. He never failed to greet you cordially nor to make for your cause a liberal offering. His face glowed with kindness and good cheer.

The will of this Christian layman has just been presented to the probate court. In it liberal bequests are made to his immediate relatives, with kindly remembrances to more distant connections and friends, among which it seems fitting to mention a bequest to the widow of a former pastor; and the most interesting provision is made that after the payment of these bequests, one-fifth of the balance of the estate is to be set aside for religious and charitable purposes, so that "his works do follow him!" In the closing paragraph of this noble document the testator urgently requests that his posterity shall continue and perpetuate his benevolences, and experience the pleasure and joy which he had found in Christian service and works of charity.

This Christian nobleman died quite suddenly when a little past the three-score and ten. A few weeks before he was stricken it was the privilege of the writer to attend a union service that was held in this brother's Church. He was standing, with others, at the entrance and greeting the people as they entered. He seemed to be in perfect health. He stood upright. His face shone with kindness and good-will. His hand-grasp was warm and friendly. That last meeting with this great Christian friend will linger long in memory and help to brighten the remaining days of this pilgrim on the earth.

—G. S. R.

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THE PARABLE OF THE TRIP TO THE NARROWS

Way out along the upper reaches of the Allegheny River, at a place called East Brady, Clarion Co., Pa., the river tried to tie a knot into itself, and almost succeeded. On a fine concrete highway you climb a steep hill, turning and wheeling until you lose all sense of direction. Up and up crawls your car until, at last, at an elevation of over 1800 feet, on a narrow ledge from which the hill drops precipitously to the river, you stop, park your car, mount an observation platform and behold one of the finest views in the Keystone State. Down below you the river winds through the hills like a serpent. You turn clear around and there, exactly opposite, it flows away into the distance. The scene is peaceful. Nothing moves save a freight train emerging from a tunnel that cuts through the rocky promontory. Before you, in all directions, are green fields and wooded hills as far as the vision of a pair of binoculars carries—a wonderful scene indeed. Oil well towers dot the landscape. The capacity of these wells is from a quarter to three-quarters of a barrel of crude oil, but they must be pumped day and night, lest the "vacuum" disappear, which means six months pumping before it comes back. And here and there in the hillsides are gashes, which your guide tells you are the adits of bituminous coal mines. Nearby is a road-house with a braying radio, iced drinks, picture postcards, and "hot dawgs". What a variety of

things, all within reach of your eyes, your car, and your pocket-book. And, strangest of all, scores of cars whizz by without stopping for one of the most beautiful vistas in Pennsylvania—the State that boasts among other beauties of nature the Delaware Water Gap, Mauch Chunk ("the Switzerland of America"), Horseshoe Curve, and Brady's Narrows.

Our moral is this: when you study the road maps, do not look for the numbered routes only, but locate the points of interest along the highway, and thus make your trip minister to your capacity for wonder and awe. No one has a monopoly of nature; only those who are too blind to see, or too busy going nowhere, miss her beauties—beauties so great that no words can do them justice.

The Thoughts of Justus Timberline

Get the Subject Nearer the Object

At our luncheon club last week we had a speaker who knows something, I reckon, about the subject he was supposed to discuss.

But he gave little evidence of it; he missed it even further than a preacher I once heard, who was announced to lecture on great men he had met. When the lecture was over, somebody said its title ought to be changed to read, "Great Men Who Have Met Me."

Well, our luncheon speaker was like that, only more so. He started out fairly well, but an incidental allusion set him off on a side road, and though he made several feeble efforts to get back onto the main line, he never quite succeeded.

And then, as often happens to me, I read something the next day that I wished I could have had to pass on to my fellow lunchers.

This was it:

"At inspection the sergeant said to Private Jones, 'Did you shave this morning, Jones?'"

"'Yes, sergeant, I did.'"

"'Well,' said the sergeant, 'tomorrow morning stand a little closer to the razor.'"

How Short Is Your Bible?

When I first saw this new "Short Bible," I wasn't bothered by its modern wording. Not that I like it; I'm as unreasonable as any other old fogey. I shall stick to King James for my devotional reading; but I've got sense enough to know that the King James translation was once as modern as Moffatt and Goodspeed are now.

What did bother me at the outset was that anybody should shorten the Bible.

I'm not superstitious, I hope, and I don't think that the curse in Revelation is meant for those who publish parts of the Book.

But I said to myself, "Nobody is going to hand me a sawed-off Bible, cut down, abridged, and abbreviated to suit his own sweet will."

And then something spoke somewhere inside me and said, "Nobody—except myself!" That stopped me, for the moment. It's got me stopped yet.

I've been thinking about the way I read the Bible. And I may as well admit that I have shortened it.

Some time or other, I reckon, I've read it through, from cover to cover. But not lately.

It's been years since I read parts of Leviticus and Numbers. I don't get much out of just dipping into Ezekiel or Lamentations or the later chapters in Daniel or, to tell the truth, any of Revelation between the letters to the Churches and the glorious description of the New Jerusalem.

James I like, in spite of what Martin Luther said about it. But Hebrews has considerable that's tough chewing. And some of the harsher Psalms don't help my devotions any, so I've got out of the way of reading them.

About once in two years I take a big dose of Job, but between times I can let it alone without a qualm. The minor prophets, outside of sections of Amos, Hosea, Micah, and Jonah, get absent treatment, mostly.

If I had remembered better what I once knew of Old Testament history, it would help me to enjoy more of Isaiah and some others, though Isaiah is wonderful in places, even so. But Ezekiel might almost as well not be in my Bible, and Chronicles,



and Judges—except for some of the exciting stories in that last-named book.

Don't think I've mentioned all the parts of the Bible that I give the go-by; I'm ashamed to. But there's no shame in picking and choosing what suits me best; anyway, I hope there isn't.

You do it, too, or I miss my guess. I've heard enough Scripture verse testimonies in prayer meeting to suspect that some Christian people don't read, so as to remember, anything much except the twenty-third Psalm and a couple of the Beatitudes.

So if your first impulse is to resent a "short" Bible, look a little into your own habits, as I did. And it may surprise and humble you, as it did me, to find out how short your own Bible is.

No Repeal in This Man's Business

A friend of mine was taking on one new man in his business. He had received forty applications. On the questionnaire which he sent to each applicant was the question, "Do you drink?"

He was telling me that he dropped into the wastebasket every application in which that question was answered by anything except a straight-out "No." Only then did he begin sifting the rest.

But I could not see the fairness of his method, and told him so. "Henry," I said, "why do you reject every man who drinks, though only 'a little,' or 'occasionally'?" I

happened to remember that he voted for Prohibition repeal, you see.

I wish all drys and liquor folks alike could read his answer. "Justus, my boy, I was for repeal because you drys and the government together fumbled the Prohibition ball; probably you know that better than I do. But my own business still has its Eighteenth Amendment, and it's enforced."

"But why?" I asked him.

"Because it has to be. We may all be Communists some day; but just now I'm the boss of my business, and I have too many smart competitors to be willing to take avoidable chances. Any man on my payroll who drank, whether he were in the office, the shop or on the road, would be just that much of an extra load. I can't afford any dead weight, and so I try to cut it out wherever I find it."

He ended with a "Finally, beloved," which any preacher might envy for its directness and punch.

"I fire a drinker as soon as I discover him; and the easiest way to do it is to fire him before I hire him."

Those Deadly Words, "They Mean Well"

One of the new books—I haven't even seen it yet—says that its purpose is to interpret a contradiction, which is this: "The most hateful actions are, as often as not, performed for the best of reasons."

That's no contradiction; or, if it is, it's not unusual. It happens every day.

We had a Sunday School superintendent in our Church once who was determined to have order in the school. Now, the need of order in a Sunday School is something nobody will deny. It is supported by the best of reasons.

But this brother was not only disagreeable in his effort to secure order; to the scholars he made order itself seem disagreeable. And that, to my mind, was a most hateful action. It canceled out a lot of the good teaching which was being done in that school.

I know at least seven people who, for the best reasons in the world, are constantly performing hateful actions. One is a preacher. One is a Dry crusader. One is a general Church official. One is a mother. One is a business man. One is a missionary. And one is a practical politician.

The preacher alienates some of the very people he is trying to win. The Dry crusader was responsible for many a wet vote in the repeal elections. The Church official is 75 per cent below what he should be worth to the Church. The mother is most certainly spoiling her child. The business man has scarcely a friend among all his employees. The missionary has no real message to the people among whom he labors. And the practical politician will shortly be headed up Salt River.

Remember, each of these has the best of reasons for what he is doing. But his hateful way of doing the right thing defeats him.

Most of my 7 are highly conscientious. They mean well. That's the great trouble with them. You can't accuse them of evil motives. But they produce just as bad results as if they themselves were vicious.

It was of such a one that the philosopher was thinking when a certain action was denounced as a crime. "Crime!" said the philosopher. "It was worse than a crime. It was a blunder."

I wish I could believe that such blunders are easily curable.

IN MEMORY OF REV. ALLEN R. BARTHOLOMEW, D.D.

Our friend Bartholomew has gone;
Fought the good fight—it seemed
not long,

Called from his God-appointed work;
He kept the faith, no test did shrink.

He's gone to meet his God above—
To labor in Whose cause he loved;
At home with Peter, John and
Paul—

Fathers and Martyrs, Christians all.

His hands were full of gospel
sheaves,

Among them many Japanese;
Now let us help his place to fill,
God's work move onward, upward
still.

Obey Christ's word, all nations
teach—

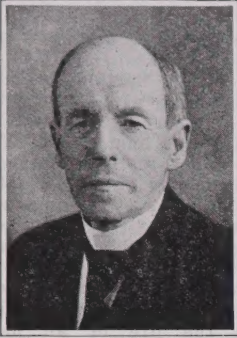
At home, abroad, His gospel preach;
Oh! stir men's hearts throughout our
land,

That debts be paid and missions
manned.

He's gathered home, his work well
done;

His trials past and victory won;
Now glory be to Father, Son,
And Holy Spirit, Three in One!

—S. G. Ebersole



In Memoriam

ALLEN REVELLEN BARTHOLOMEW

September 16, 1855—November 27, 1933



**SERMON AT THE FUNERAL SERVICE,
IN CHRIST CHURCH, PHILA., ON
NOVEMBER 29, 1933**

By Chas. E. Creitz, D.D.,

President of the Board of Foreign Missions

Acts 2:22—"A man approved of God unto you, by mighty works and wonders and signs which God did by him in the midst of you, even as ye yourselves know."

You will recognize these words as Peter's description of Jesus in his eloquent defense of his own and his fellow-believers' faith in Him on the day of Pentecost. They were first spoken in the face of a hostile crowd of Christ's enemies. Today I wish to apply them to Dr. Bartholomew in the presence of this company of his friends and admirers—and may I not also say, lovers, for he was a brother beloved by all of us.

I take my warrant for this use of these words from the account of the creation where God said, "Let us make man in our image and after our likeness," from the Psalmist when he said of man, "Thou madest him a little lower than God," from the Incarnation itself which revealed man's capability of becoming the abode of Deity, and from the words of the greatest of the Apostles, "I live, yet not I, but Christ liveth in me."

It is possible, then, for a man to become Christlike, and therefore terms that are appropriate to Jesus, may also sometimes be applied with perfect propriety to one of His disciples and followers.

I find my warrant for the use of such terms as "mighty works," "wonders," and "signs" in the words of Jesus Himself when He said, "The works that I do shall ye do also and greater works than these shall ye do."

And what I shall say here today you yourselves know, for the record of Dr. Bartholomew's life is our common knowledge, as his achievements are our common possession.

From the very beginning of his public ministry, his success was phenomenal. His first pastorate was at Hummelstown and Jonestown. This charge was not very conspicuous or important, but he made his ministry so important, and so influential that he was soon called to a larger field of usefulness in Pottsville, Pa. Here he rose quickly to a position of leadership in the religious and civic life of the community, and he placed his Church in the forefront of the Churches of his Classis.

From Pottsville, he was called to Salem Church, Allentown, at that time the largest congregation in the denomination, where his preaching and his organizing ability attracted wide attention. As he was called to ever higher positions of usefulness, responsibility and power one may perhaps imagine the Master saying, "Because thou hast been faithful over a few things I will make thee ruler over many things."

But his greatest miracles were wrought in the field of Foreign Missions. When he became a member of the Board 46 years ago, we had five missionaries on the field.

He lived to see the day when there were one hundred and twenty. Then the income of the Board was \$11,000 annually. He saw the time when the income of the Board in one year was more than half a million dollars. Then the Church owned no property on the foreign field. Now she has at least two million dollars worth of foreign mission property.

When Dr. Bartholomew finally accepted the permanent secretaryship of the Board of Foreign Missions in 1902, the annual income of the Board was still below \$40,000. He found the Church apathetic to the great commission. With his eloquent tongue and pen he labored incessantly to arouse a lethargic Church membership to a sense of its obligations to an unsaved world.

From henceforth he literally lived and moved and had his being in the cause of foreign missions. Time would not allow the enumeration of even a small fraction of his achievements in this field during the last 31 years.

His last uttered thought on earth was of foreign missions. On the night when he died he was heard to say, "Only \$187,000 for Foreign Missions," and after that he did not speak again. That sum was the budget adopted by the Board of Foreign Missions only a little more than a week before his death.

Nothing could break his unconquerable spirit, except some catastrophic injury done to the cause that was his life. This budget broke his heart. He thought of the missionaries far from home, of the schools and Churches and the many other activities on the field, which could not survive on such a budget. He apparently carried this burden with him into the very presence of his Maker.

The Church will no doubt hear these words ringing in her ears for many days to come—"Only \$187,000 for Foreign Missions!" Perhaps these dying words of Dr. Bartholomew will become a trumpet blast to rouse the Church to the undoing of the injury which she has inflicted on our foreign missions by withholding from God what belongs to Him.

The impressive record of Dr. Bartholomew's achievements, he would have been the last to claim for himself alone. No one was more generous in giving credit to his associates in the work than he. Indeed he would probably have said, "The credit does not belong either to you or to me, but only to God." "Mighty works and wonders and signs which God did by him."

His faith was as simple as that of a child. This is illustrated by the last prayer that he uttered. The night before his death, as his custom was no doubt, he prayed:

"Now I lay me down to sleep.
I pray Thee, Lord, my soul to keep.
If I should die before I wake,
I pray Thee, Lord, my soul to take,
And this I ask for Jesus' sake."

This is a child's prayer, but the words fit the lips of Dr. Bartholomew perfectly, for he remained at heart a child.

He not only never lost the faith of his childhood, but he never lost the childlike spirit. He never tired relating the exploits of his grandchildren. How he laughed over their childish pranks, their cute ways, their quick wit, their wise observations! He entered with the deepest sympathy and understanding into all their childish ways. The Master must have had in mind such as he when He said, "Except ye become as little children ye can not enter into the Kingdom of Heaven."

Like the child also, he lived in and for the future, and not in the past. The child looks forward, not backward. He studied the past only to gain wisdom and inspiration for the things that were ahead.

He had only a minor interest in theology and philosophy. Like Paul at Corinth, he did not speak with enticing words of man's wisdom, but with the manifestation of the Spirit and of power. He quickly became impatient with controversy over what he regarded as the non-essentials in life. Almost as if by instinct he found his way to the heart of a situation that argument could not solve.

He was a loyal son of his Church, and the Church in turn bestowed on him every distinction that she could offer a son whom she trusted and loved. But he was never a narrow partisan or a narrow denominationalist. He had the catholic mind and the catholic spirit. He had wide interdenominational connections and associations, and during his life time he held many positions of honor and responsibility in interdenominational agencies and organizations.

A spirit so generous in its sympathies, so rare, so guileless, so unselfish we shall perhaps not soon again see in our midst. May we cherish his memory and seek to emulate his virtues.

All that I have said you yourselves know. Much that is in your own minds and hearts has been left unsaid. Each of you no doubt from your own knowledge and experience could fashion a wreath of affection and honor to lay on his bier today. As for myself, a great void has come into my own life by the going away of this prince of a man with whom I was so long and so intimately associated in the spread of the Gospel among the peoples that know not Christ.

He leaves to his family and loved ones the memory of a great and noble and saintly life, and to the Reformed Church the legacy and inspiration of mighty works, and wonders and signs which God did by him in the midst of us all.

**PRAYER DELIVERED AT DR.
BARTHOLOMEW'S FUNERAL**

By Dr. George W. Richards, President
Theological Seminary, Lancaster, and
a Member of the Board of
Foreign Missions

We praise Thee O God. We acknowledge Thee to be the Lord. All the earth doth worship Thee, the Father everlasting.

We give thanks unto Thee, for Thou art good, Thy lovingkindness endureth for-

ever. Thy right hand is exalted. We shall not die but live and declare the works of the Lord. Though Thou dost chastise us sore, Thou dost not give us over unto death but openest the gates of righteousness, and we will enter into them and give thanks unto Thee for our salvation.

Thou art always nigh unto them that call upon Thee. For the eyes of the Lord are over the righteous and His ears are open unto their prayers.

In this time of sorrow and of joy we come unto Thee. Thou hast called Thy servant and hast taken him unto Thee. We would that he could have remained with us a little while longer. Yet we know that for him to be with Christ is far better. We shall long for his presence with whom we have lived and labored and loved, as a husband and father, as a friend and brother, as a fellow minister of Christ. Often shall we wish for the touch of the vanished hand, for the sound of the voice that is still.

Yet while we sorrow because he is no longer with us in the body, we rejoice that he is with Thee in the Spirit. We sorrow not as those that have no hope. For we hope in Him whom not having seen we yet love, in whom we believe and believing we rejoice greatly with joy unspeakable and full of glory. We are perplexed yet not unto despair; smitten down yet not destroyed, for we know that Thou who didst raise up the Lord Jesus will raise up us also with Jesus; and that we shall be forever with the Lord. Yea, nothing can separate us from Thee—neither death nor life, nor angels, nor principalities, nor things present nor things to come, nor height nor depth shall separate us from the love of God that is in Christ Jesus.

We bless Thee for the life of him who now rests from his labors; for Thy favor which attended him through all his years. With long life didst Thou satisfy him and show him Thy salvation. We bless Thee for his service in Thy Church as a minister of the word who declared the whole counsel of God, as a priest who bore gently with the ignorant and the erring; as a shepherd who tended the flock of God, not of constraint but willingly.

With one accord we lift up our hearts in thanksgiving and praise for his loyalty to the mandate of the risen Christ to go and make disciples of all nations. For the cause for which Thou, O Christ, didst come, he lived and prayed and toiled. We thank Thee for the cheer and comfort he gave to men and women working for Thee in distant lands; for his vision and courage, his unswerving faith and his undying hope in times of doubt, uncertainty, and distress; for the benign influence of his good example upon us who were co-laborers with him and also with Thee. We thank Thee that Thou didst enable him to continue in the work which was the joy of his life to the end of his days.

Now that he has entered into his rest, we would pray for those for whom he so often prayed. Look in tender love and compassion upon her who worked so joyously and lovingly with him for Thee and Thy kingdom, upon his children and grandchildren whom he loved so dearly; for those who were with him and stood by him in the arduous duties of his office; for the messengers of Christ in Japan and China and Mesopotamia whom he bore in his heart and whom he brought to the throne of grace in his prayers, for his fellow-ministers who found in him a friend and brother in season and out of season; for the Church of his fathers whose heritage he prized so highly and for all in whose interests he labored and sacrificed unto his end.

Uphold, strengthen, and comfort us all that we may not faint under Thy fatherly chastening but find in Thee our strength and refuge; through Jesus Christ our Lord. Amen.

REMARKS AT THE FUNERAL SERVICE OF DR. A. R. BARTHOLOMEW, AT CHRIST CHURCH, PHILA., NOV. 29, 1933

By Rev. Dr. W. I. Chamberlain, Secretary,
Board of Foreign Missions, Reformed
Church in America; Chairman,
Foreign Missions Conference
of North America, 1934

If an institution is the lengthened shadow of a man, the projection of a personality, it is only natural that we should find the man in whom we are interested reflected in the institution with which he has been so continuously and effectively associated through many years. But it is also true that the shadow is oft-times lengthened and the personality projected beyond the limits of the institution of primary relationship. This is the only, but perhaps the sufficient, reason for my intrusion into this assembly of intimate friends and close associates in this solemn hour. In behalf of the large group of friends and associates beyond the area of the Church which Dr. Bartholomew loved and served so faithfully, I welcome this opportunity to bring a tribute of praise and thanksgiving in this memorial hour to one who was widely known and greatly respected in the circles closely related to the foreign missionary enterprise of the American Churches.

The Foreign Missions Conference of North America was organized in 1893 and has had a continuous and increasingly influential existence through the intervening forty years. Dr. Bartholomew began his attendance upon this Conference in the fourth year after its organization and has been present in an active way at thirty-six of its annual meetings. On five occasions he has read papers on important subjects which were distinct contributions to information and guidance. On four other occasions he has led in the devotional services of the Conference, one of his conspicuous contributions to the development of the spiritual life of his associates. He was Chairman of the Conference in the year 1924. As his successor in this office at the meeting of the next Conference, it is a solemn privilege to place this tribute of respect and of affection upon the bier of our departed friend and counsellor.

We in the outer circle have known something of the burden that Dr. Bartholomew carried in his heart for all the Churches, like unto that of the first great Missionary Apostle. We knew also something of the tenderness and reality of his relationship, both to the Churches and their ministers at home as also the missions and their missionaries abroad. We knew, furthermore, and are grateful for, the large part that he has taken in promoting the whole missionary enterprise of the Christian Church through three decades.

There have been great changes that have taken place in the mission field in the last forty years, and we are today facing a new era of advance in every field of the world. Dr. Bartholomew has made his contribution to the preparation for the new, and we would fain believe the greater, day that is before us. His interdenominational attitude; his catholicity of spirit; his tendency toward generous policies; his openness to fresh information; his enquiring nature, have been impressed upon all those who have been brought into close relationship with him. He has been generous and sympathetic toward others, always a progressive counsellor and a brotherly soul.

For these excellent and distinguished characteristics we held him in high honor, but we loved him for his brotherly qualities and his wondrous grace of humor. On many an occasion, when oppressed with the seriousness and perplexities of our task, Dr. Bartholomew has lightened and illuminated our committees and conferences by flashes of wit and of humor that have been as delightful as they have been

kindly. His immediate colleagues in the work of his own Board have themselves borne testimony to the fact that his associates in the outer circle have also gratefully recognized that again and again the swelling tears in Dr. Bartholomew's eyes over the burdens and agonies of critical situations have given way to that irresistible bubbling of humor out of the depths of his soul, greatly relieving the tension of the burden under which his associates and he were struggling. Along with this fine quality of the spirit, he had a passion for souls, a worldwide vision and an unconquerable faith.

However, the finest thing which can be said of a personality which has projected itself through the life of an historic Church for more than fifty years at home and for more than three decades in its missions abroad, is that his life and service are the record of what God has been doing with His servant. The man is indeed but an incident in the Providence of God. In the memorializing of these years we are not merely commending a person; we are recognizing that person as fulfilling a Divine plan. Dr. Bartholomew's colleagues of other Boards and of other communions join in solemn gratitude with his own Church in identifying the life and work of this its minister with the plan of God; in making this identification with respect and honor and love; and in recording our deep appreciation of the great contribution that he has made to that ultimate aim of all missionary organization and administration, the accomplishment of the missionary enterprise in the fulfillment of the will of God and in the establishment of the Kingdom of His Son, Jesus Christ, in all the world.

TELEGRAMS

(From a Great Missionary Statesman)

New York, Nov. 28, 1933.

Mrs. Allen R. Bartholomew,
7340 Rural Lane, Mount Airy, Pa.

Have learned with deep sorrow of the home-going of your dear husband and wish to assure you and other members of the family of my heartfelt, prayerful sympathy. Your husband was one of the most Christlike and fruitful missionary leaders of his time and accomplished a work which will never die.

—John R. Mott

(From the Foreign Missions Conference)

New York, Nov. 28, 1933.

Board of Foreign Missions, Reformed
Church in United States, Phila., Pa.

On behalf of the Foreign Missions Conference and Committee of Reference and Counsel, in which Dr. Bartholomew took an active, helpful part for many years, we convey to his family and Board of Foreign Missions our deep sense of the beauty of his life and joy of fellowship shared with him. We are deeply conscious of our loss and extend our prayerful sympathy in this bereavement. May you be led and supported by Almighty God as you press on in the conduct of His work. We glory in the joy of his reward for rich and fruitful life.

—C. B. McAfee, Chairman

—Leslie B. Moss, Secretary

A SHEAF OF LOVE-LETTERS FROM PERSONAL FRIENDS

It is impossible in a brief paragraph or two to pay a really just tribute to a friend so dear, a brother so beloved, a co-worker so close and intimate as Dr. Bartholomew was to me. A host of thoughts come pressing up for utterance.

At first there comes to one the thought of his glorious faith—a faith abiding and abounding—in God and men, in his Church and his brethren, and in the ultimate triumph of the Gospel. I should like to speak of his vision, a vision both far and wide, and of his constant attitude of challenge to continued advance. I should like to speak of his missionary statesman-

ship as especially manifest in the day when our missionary policies were in the making. Then, too, there is the personal cordiality of his interdenominational contacts which were really remarkable. I should like to speak of his up-to-dateness in thought and attitude—a thing remarkable for a man of his age. I should like to speak, too, of his generosity, constantly overflowing, and of his effervescent humor, in which we all delighted; and of his universal sympathy to any and all in suffering or sorrow or distress. Then there was that simple, sincere friendliness which was manifest on all occasions, both great and small. I should like to speak, if I could, of the beauty of his Christian life, private and public. But space forbids all this.

Dr. Bartholomew was pre-eminently a man of heart. Out of his heart were the issues of his life. All the things I have mentioned in the preceding paragraph had their source in his heart. I think of the innumerable ways in which he expressed daily this deeply-hidden richness of his personality. To him we may apply those adjectives we so often associate with the word "heart". He was great-hearted, good-hearted, big-hearted, open-hearted, kind-hearted, tender-hearted, simple-hearted, pure-hearted.

We cherish with abiding affection the last words of those dear to us. I shall always remember the last words of Dr. Bartholomew to me. It was his last day in the office. He had put on his overcoat and hat in the evening, preparatory to going home. Just before he left he opened my door and said, "Good-night, Casselman, I'll see you in the morning."

"The sands of time are sinking,

The dawn of heaven breaks,
The summer morn I've sighed for,
The fair, sweet morn awakes;
Dark, dark hath been the mid-night,
But day-spring is at hand,
And glory, glory dwelleth
In Emmanuel's land."

And I am wondering these days whether the Reformed Church is not feeling just now a sense of Dr. Bartholomew's spiritual leadership which we had not the courage to follow while he was with us. It may be that we were wiser than we knew when we sang at his funeral:

"And when the strife is fierce, the warfare long,
Steals on the ear the distant triumph-song,
And hearts are brave again and arms are strong.
Alleluia!"

—Arthur V. Casselman

There will be many throughout the Church who will write of dear Dr. Bartholomew and express their regrets on his sudden home-going. They will speak of him as a great Mission Secretary. That he was truly great in the office he filled for so many years is shown in the progress and the success of our foreign work in the three countries of Japan, China, and Mesopotamia. His vision, his great faith and courage gave our Foreign Mission work a name and fame of which our Church may well be proud.

It is not as the great and successful Missionary Secretary that I wish to make mention in this short article,—others can do this better than I can. I wish to speak of him as a friend to us missionaries. I was under him longer than any of the other missionaries, and I therefore enjoyed friendship for a longer period of time than any other, and as the oldest missionary I wish to put down in print that he was always uniformly kind and sympathetic in his dealings with me. In his death I have lost one of the very best and kindest friends I ever had. "A friend in need is a friend indeed," and such was Dr. Bartholomew to me, especially when sickness and bereavement had overtaken me in the forty years of my service as an active missionary on the field, and during the seven years of my retirement. I had

hoped and prayed that he might outlive this crisis-time in the history of our mission work—this time when it has seemed as if the structure he did so much to rear would, if not fall to the ground, receive an injury that would take half a century to restore. Half a century was required to build this structure. For want of proper support by the Church, will this house be so wrecked and injured that another half century will be required to rebuild and restore it? I very much fear that the burden under present conditions was too heavy for him to bear; that it crushed him and that his life was shortened. I say, therefore, let this sudden death of our beloved Secretary and friend be a challenge to the whole Church to arouse itself and save this work before it is too late.

The Oldest Missionary, Jairus P. Moore

Allen R. Bartholomew, eloquent preacher, faithful pastor, successful minister, living in the love of his people, determined to leave it all and accept the challenge of his Church to become Secretary of our Board and leader in the work of Foreign Missions, at a time when the majority of our people knew little and cared less about the unchurched millions in Japan and China.

What that means in the life of a min-

AT YULETIDE

Every one's a Santa Claus
In spreading Christmas Cheer;
Every one is oh, so glad
To play his part sincere.

And, too, there is at Christmas time
A flame in every heart,
That glows with glorious splendor
Kind greetings to impart.

All folks are bent on doing deeds
That somehow seems to brighten;
And heavy loads that some must bear
Folks are glad to lighten.

From ev'ry heart at Christmas time
Most demons disappear;
And angels come, with mercy mild,
To spread God's Christmas cheer.

—Harry Troupe Brewer.

Hagerstown, Md.

ister only those who have tried it know. There will be the splendid support of the loyal few; the cynical fault-finding of pessimistic grumblers; the studied indifference of some of those who should be leaders; but there is the great work to be done, and Dr. Bartholomew gladly accepted the task.

With his gracious spirit, his unflinching courtesy and unfaltering courage he went to work. Three hundred thousand members in our Church must be informed of the necessity for taking the gospel to these foreign fields and the great privilege of having part in the work. Missionaries must be selected, trained and located in distant fields of labor. Churches, schools and hospitals must be established. All this has been done—and now dear Dr. Bartholomew has been called home.

He was so good—so patient with a Church slow to respond. Like many a splendid leader, he lived beyond his time. He ever dreamed of the day when men will be more generous and the blessed work go on to a splendid consummation. For that day we all pray. For that end let us labor together for the realization of Dr. Bartholomew's dream.

—James W. Meminger

My acquaintance with and admiration of Dr. Bartholomew extend back over a period of 45 years. The first time I heard

and saw him was when he came to my home Church at Fleetwood, Pa., and delivered an address on Foreign Missions. At that service he secured an offering of \$50, which was far the largest amount that congregation had ever given for that purpose. As a theological student during the summer of 1891, when the Doctor visited Europe in the interest of his health, I supplied his pulpit in Pottsville and came to know something of his work in the pastorate. I invited him to preach the sermon in my new St. Mark's Church in Reading on the day of its dedication in November, 1904. When I became Secretary of the Board of Home Missions in June, 1908, no one gave me a more cordial welcome into the secretarial circle than did Dr. Bartholomew. Through these long years we worked together in a common cause. At many points our programs overlapped, and yet they never clashed. In many committee meetings, in an endless number of conferences, both public and private, we were brought together under a great variety of circumstances and conditions, facing many difficult and delicate problems, and yet I always found him the same congenial, courteous, Christian brother. Small in stature, he had an ample chest which sheltered a large and loving heart. His sympathetic nature endeared him to us all. Tears and laughter mingled in his eyes at the same time. Of him it could be truly said, "It is the heart that makes the theologian." We frequently travelled together over the Church and appeared on the same platform at meetings of the General Synod and the Synods of the Church. Some of the richest experiences of my life came in these journeys in and out. He wielded the pen of a ready writer and he had the gift of utterance to a remarkable degree. He was a man of clear vision and strong conviction as well as of firm faith and high optimism. His courage and zeal were never failing. He was an indefatigable worker and never shirked duty and responsibility. He toiled to the very end of his days. On the last day that he was in his office he visited me late in the afternoon in my office. The day's work was done. He stayed longer than usual, for it was more of a friendly than an official visit, and he remarked that he wanted to die in the harness and not be shelved. The next day he did not come back. It was his last call. The following Monday morning word was passed along that our friend had fallen asleep. "He rests from his labors, but his works do follow him." I shall always cherish the memory of the friendship and fellowship which I enjoyed with this noble spirit over a space of almost half a century.

—Charles E. Schaeffer

Although in years he could have been my father, Dr. Bartholomew and I have been more like brothers during the last decade or two. It has been a rare privilege to have intimate fellowship for several hours a week with such a great soul.

He was more free of race prejudice than any other man I have ever known. All men of every race and color were his brothers. They were with him in the Kingdom of God, or he desired them to be brought in. This was the guiding principle of his life and in living it he enjoyed life abundantly.

No man was more generous than Dr. Bartholomew. He gave himself, with all that he was and had, to and for others. No missionaries of any denomination had a warmer and more liberal supporter. He had an almost limitless capacity for friendship. Men and women whom he could not immediately identify would greet him and stop a moment to converse, but after parting he would always experience great joy in having renewed the friendship. Time and again we would lunch together and then go to some committee meeting where we both knew that, true to our own personalities and the causes we might represent, our views

would clash, but we could still be close personal friends. He had his own simple faith, which comforted and sustained him, but he was most tolerant of the views of others. It was enough for him that the other person was true to our Lord and Saviour Jesus Christ.

He knew and loved the Reformed Church. For a half century he has influenced and developed our Church as has almost no other single person. He has been a central figure in almost everything that pertained to our denominational life. Who more than Dr. Bartholomew typified what is best in our Reformed Church?

His faith was boundless. The burdens he bore crushed him at the last, and of him it might literally be said that he died of a broken heart. He said to me repeatedly during the last few weeks of his life that the people of the Reformed Church could not and would not fail Christ in this crisis. He said that he did not know where they were, but that God had His own faithful ones throughout the Church who could and would rise up in support of our Foreign Mission work that it might go forward, as he believed that it was Christ's will that it should. Let us be true to his ideals and his faith.

—William E. Lampe

To me, privileged to be one of his admiring companions and co-laborers in the Schaff Building, Dr. Bartholomew was "a burning and a shining light." His heart was as tender, happy and loving as that of a little child; his mind as clear, logical and convincing as a master-teacher; his will waiting only until feeling and judgment had time to blend; then forthwith came his challenge, "Let's go."

When I think of him in his pastoral office, I call to mind Goldsmith's unique portrayal of the village preacher, "Who lured to brighter worlds and led the way."

When I recall him presiding over the deliberations of the General Synod, it is to marvel at his masterly piloting as he harmonized disintegrating groups by stilling their verbal storms with his quieting challenge, "Brethren, let us sing," or "Let us pray."

I shall ever remember him especially, as I saw him, just for a few moments in the closing week of his life,—surrounded by the members of the Board of Foreign Missions and confronted with distressing—yes, with agonizing decisions. There he stood in their midst:

"As some tall cliff that lifts its awful form,

Swells from the vale and midway leaves the storm;

Though round his base the rolling clouds were spread,

Eternal sunshine settled on his head."

—J. Rauch Stein

Dr. Allen R. Bartholomew was a great man, a great preacher, a great minister, and a great executive; but above all things, he was a great heart. His great heart was filled to overflowing with the love of Jesus for his fellow men, and therefore each one of his host of friends loved him very dearly, and honored him for his Christlike, brotherly love.

Dr. Bartholomew greatly loved every member of his family and of his kinsfolk. The love which he displayed for his wife, his children, and his grandchildren was indeed beautiful and contagious. His love for his parishioners and for every member of our Reformed Church, no matter how exalted or humble, was that of the good shepherd for his sheep. His love for his associates in office, for the representatives of all the Boards of our Church, for the representatives of Boards in other denominations, and for all his intimate friends was pure, and warm, and comforting, as is the love of a mother for her children. He was even willing to lay down his life for his friends, and greater love than this hath no man.

The love of the great heart of Dr. Bar-

tholomew burst forth in flaming passion toward his Blessed Saviour, and in obedience to His last commandment, "Go ye into all the world and preach the gospel to every creature." No one more deeply loved the missionaries of the gospel and those to whom they ministered in foreign lands than did Dr. Bartholomew. Because of his passionate love for foreign missions, he has wrought the greatest work along this line in the entire history of the Reformed Church. When he took up the work of foreign missions years ago, it was insignificant in our Church, and few people were vitally interested in it. Today, by the grace of God and the work of Dr. Bartholomew and his associates, whom he inspired, the foreign mission work of our Church in China, Japan, and Mesopotamia is of great importance and consequence.

Because the Board of Foreign Missions was compelled, by diminishing contributions from our Church people for several years, to curtail the work of foreign missions, and to reduce the support of our foreign missionaries, and the other workers and employees of the Board and institutions of our Church in the foreign field, Dr. Bartholomew no longer could withstand the anguish of his soul, and he died of a broken heart. The restrained, flaming love of Dr. Bartholomew consumed his heart. But the love of Dr. Bartholomew is not dead. It will ever march on and inspire the members of our beloved Zion to greater efforts in ministering to the millions of people who have not yet the gospel of Jesus Christ and His saving power.

—Eugene L. McLean

A man of faith and of greatheartedness—no few words can more adequately picture the character of that true friend of the Reformed Church and of all humanity, Dr. Bartholomew. His was the faith that believed profoundly in the healing power of the Gospel, his the faith that could ever seek out the depths of kindness in human hearts, his the faith that looked with unflinching trust to his God and found all things possible in Him. And for all he was the man of simple greatheartedness, the lover of humanity. Little children warmed to his smile, the heavy-laden found their burdens lighter because of his understanding sympathy, the passerby felt the sense of friendliness in his greeting. His co-workers knew the challenge of his unrelenting labors for his brothers across the seas. His friends could count on his loyal interest and helpfulness. If we cast aside our personal sense of loss we mourn not for his passing. No longer is his heart saddened by the perplexities of human concern. While we here struggle often in anxiety and bewilderment to carry on the work of the Kingdom so dear to his heart, he no longer sees through a glass darkly but with clarity of understanding and deep inner peace.

—Henry I. Stahr

As we appraise the personality, character, life and work of our beloved Dr. Bartholomew, we can easily think of a score of tributes which we should like to pay him. Our knowledge grows out of intimacy of relationship in tense situations, in which the soul of a man reveals itself in all its beauty and strength. There will be praise of his excellent spiritual and administrative qualities on the part of others. We wish to pay tribute to one of his fine qualities which might be overlooked in this survey.

Within our knowledge, there is no one in the Reformed Church who excelled Dr. Bartholomew as a letter writer—a correspondent. With him letter writing was an art—a fine art—which he practiced with unusual skill and inerrant precision. Classic in script and diction, gracious and gentlemanly in approach, decisive in purpose, there was revealed in his letters a knowledge and understanding, a sympathy and statesmanship, that stirred the heart

and moved one to action. Through his letters he made contacts for and won thousands of friends to his sacred cause. In his letters one could feel the pulse-beat of this great heart and almost sense the nearness of the compassionate and wooing Christ. Even as a letter writer he could have made a sumptuous living.

We suggest that his letters be preserved not only in the archives but for constant heartening of leaders and workers and for their historic value in a future appraisal of a half century of the work of Christian Missions.

—J. M. G. Darms

To speak a eulogy or write an encomium in honor of our departed brother, Dr. Allen R. Bartholomew, would not be difficult in the least, for he has done so many mighty works for God's Kingdom on earth. I shall, however, here limit myself to saying a few heartfelt words concerning our friend's Christ-filled personality. I have had the blessed privilege of being one of his fellow-workers in the Master's vineyard for over 30 years. During that time, on many occasions, I had the opportunity of seeing with my heart's eye the unshakableness of his faith, the fervency of his hope, and the sincerity of his love.

A beautiful, lifelike picture of this bigness of heart and kindness of soul is contained in his last letter to Mrs. Faust and me. This letter was written in answer to a birthday card which we had sent him on September 16 last. The letter is as follows: "You certainly did surprise me and give me much joy in sending the lovely birthday card. I thank you most sincerely for thinking of me at a time when the remembrance of warm friends means so much to me. I shall always cherish your friendship and trust I may prove worthy of it." I need not tell the reader that we treasure this letter very highly.

—Allen K. Faust

Arriving at the Schaff Building on the morning of Nov. 27 the elevator man greeted the writer not with the usual "Good Morning," but with the question, "Have you heard the sad news of Dr. Bartholomew's death?" For a moment I was in a daze, for had I not sat in his office only four days before and discussed with him the work of missions? Yes, he has passed on, but his spirit and influence are still with us.

It was my very high privilege to know Dr. Bartholomew for 30 years. To know him was to love him. Few men can go through life with the spirit of unselfishness and optimism as did our beloved brother. One could not be in his presence but be strengthened by his disposition of sunshine and cheer. How often do we recall meetings of Church judicatories when everybody seemed to be depressed, when the now sainted Dr. Bartholomew with his natural wit and humor changed the entire atmosphere of the meeting.

The passing of Dr. Bartholomew is a great loss to the Reformed Church. The Board of Foreign Missions has lost an efficient and devoted Secretary, the missionary a true friend and counsellor. The great passion of his life was the fulfillment of Christ's great commission. He now rests from his labors, but his works do follow him.

We will not think of him as dead, because men of the type of Dr. Bartholomew never die. We wish to close with the words of one of our elders,—"The Schaff Building is not the same without Dr. Bartholomew."

—Wm. F. DeLong

Our co-worker and friend, the Rev. Dr. A. R. Bartholomew, will no more call in the office of the Woman's Missionary Society with his cheery, "How do you do, girls?" We miss him here; we shall miss him at Classical and Synodical meetings—and at Summer Missionary Conferences!

Indeed, where will he not be missed? When we pause to think on these facts the words of a favorite poet come to mind—

"I cannot say and I will not say
That he is dead.

He is just away!"

We are not quite certain that we can continue with the poet, "He went with a cheery smile" as "He wandered into an unknown land," for we know of the burden that crushed his heart. Often we wished more might be done to ease the load. The blow of his going "away" dare not crush our spirits. Rather, must it spur us on to attempt greater things for God and His Kingdom that the load of those who follow in Dr. Bartholomew's train may be lightened. We think of him as watching us from that "unknown land" so "very fair it needs must be, Since he lingers there." That is an incentive to "work while it is yet day;" to continue to "Think of him still as the same, I say,
He is not dead—He is just away."

—Carrie M. Kerschner

"Dr. Bartholomew died this morning," were the words that greeted me on Monday morning, Nov. 27, as I stepped on the elevator on my way to the office. Dr. Bartholomew dead? No, that is impossible! He still lives. He is enshrined in the hearts of thousands of friends and admirers. To have been his friend was a supreme pleasure and privilege. Forty years ago I first met him. That was the beginning of a friendship that has developed into affectionate love. The last day he was in the Schaff Building we sat together in my office and sought consolation from each other. We were both vitally concerned about the same problems. How were we to meet the financial demands out of the meager returns on the apportionment? That was the burning question we were both facing, and our hearts were sad. And now, his labors are ended. We must carry on. The Church has lost an ardent worker with a great vision. He has paid the price. Is the Church willing to emulate his example and carry on?

—J. S. Wise

"Thy gentleness hath made me great."

If Dr. Bartholomew had not been so modest, he might have used these familiar words to describe his own character. Fearful storms passed over him during the latter part of his life—the loss by automobile accident of a son-in-law, the alarming decrease in the gifts of our Churches to the cause of Foreign Missions that was his life, the tragic necessity of reducing missionary salaries by over 50 per cent—but through all these crises his gentleness did not forsake him, nor his quiet humor, nor his childlike faith. The winds might blow, the rains descend and the floods come, but he fell not, for he was founded upon a rock.

The kind and fatherly concern that he had for all his friends and acquaintances, his unhurried, always unselfish conversations with them, his radiant youth, maintained even when his body was frail with many years and much use,—these were the gifts of his spirit which are a little more precious now that he has joined the glorious company of the saints.

—Fred D. Wentzel

A tribute to Dr. Bartholomew would not be complete if no mention were made of his outstanding characteristics—his world vision, his unconquerable faith, his passion for souls, his eloquence in sermon and by pen; however, during more than 20 years of close intimacy with this great-hearted man of God, the quality that was deeply impressed upon me day by day was his unbounded capacity for abiding friendship.

A host of ministers and laymen of our Church can truly say of our beloved leader, fallen asleep in Jesus, "He was indeed 'a friend that sticketh closer than a brother.'" His friendship was not a matter of days

or years, but it continued steadfast throughout his life time. This fact was brought home for me anew at his funeral service in Christ Church. A letter carrier, not a member of our Church, who had been transferred to another mail route over ten years ago, was there to pay his respects to this man who had been his friend. A layman of our own First Church told me, "Yes, I met Dr. Bartholomew at our Church one Sunday morning and he always remembered me after that." For Dr. Bartholomew nothing was too exacting or too much to do if it would bring peace or comfort to the troubled soul of a friend—and everyone he knew he considered his friend.

The echoes of his impassioned voice pleading for the work of Christ in Japan, China, and Mesopotamia may fade away; time will dim the memory of his masterly sermons, his challenging addresses and optimistic articles in the Church papers; but the warmth and the glow of his kind heart will never die as, with me, many can say, "He was my friend."

"Day has dawned,—the deathless Day of Heaven,
And fullest strength is come to him that strove,
And love and rest, and joy made pure by grief—
And Christ the crown of all, and perfect peace."

—John H. Poorman

As we look back over the life of Dr. Bartholomew, two characteristics stand out with especial prominence. First, the mastery of his spirit over material concerns; and second, the nobility of his Christian fellowship.

Dr. Bartholomew in the number of his years reached what men call old age, but his spiritual strength was "renewed, like the eagle's." He was ever youthful in spirit, trustful, buoyant, open-minded, pioneering, adventurous, optimistic, victorious. These Christian virtues enabled him to understand youth, even the youth of our day, and to be understood and beloved by them. Of such as Dr. Bartholomew is the Kingdom of Heaven. His spirit was of the essence, not only of eternal youth, but of eternal life. And as he mastered the frailties of the aging material body, so also did his spirit master the materialism of his generation. His faith in God and in the mastery of His spirit was invincible.

Dr. Bartholomew was the very personification of Christian fellowship, a brother par excellence. One of the most treasured privileges our beloved Church made possible for us, was the intimate fellowship in the great Kingdom task with such a man as Dr. Bartholomew. We came to Philadelphia comparatively a young man. Other young men and young women came, and always Dr. Bartholomew was a brother. He never fathered us. His wise counsel was ever given when asked, but never imposed. He dealt with us as "inter pares", as among equals, although towering so high above us. He was among us truly as one who served. Precious is the memory of such a Christian friend.

—C. A. Hauser

EXECUTIVES OF BOARDS OF FOREIGN MISSIONS SPEAK

We shall sorely miss Dr. Bartholomew. I have known him like an elder brother all the years of our association in the missionary enterprise and have rejoiced in the beauty of his character, the simplicity of his faith and the tenderness of his friendship. I know what a loss his going will be to you and pray that God's blessing may rest upon the work which he so truly loved and to which he so fully gave his life.

—Robert E. Speer, Secretary
Board of Foreign Missions of the
Presbyterian Church, U. S. A.

Personally also, I shall miss Dr. Bartholomew, whom I held in high esteem. He was a brother to many of us, concerned for others and unselfish in his service. He radiated sunshine and brotherhood. Blessings on his memory. Many of us have felt that Dr. Bartholomew, whose life and service were conspicuous for their Christ-like qualities, belonged to all of us and we are grieved at knowing that he has been taken from us. At the same time we join you in gratitude for his life and labors. He made a contribution which will count through the coming years.

—J. H. Franklin, Secretary
American Baptist Foreign
Mission Society.

For many years I have been privileged to claim Dr. Bartholomew as a personal friend. Our contacts have been many and close, and it is hard for me to realize that he is gone. His was a long and richly blessed service for his Lord in your Church and in your work of Foreign Missions, and his memory will surely be blessed.

—Paul de Schweinitz, Treasurer
of Moravian Missions.

I wish to assure you and all the members of your Board of my deepest sympathy in the loss of Dr. Bartholomew. He has been a devoted servant of Christ with an unflinching happy spirit, and will be greatly missed by us all in our common work. May the work of your Church go forward under leadership worthy of his fine example.

—A. B. Parson, Associate Secretary
Domestic and Foreign Missionary
Society
Protestant Episcopal Church

When I first began to attend the Foreign Mission Conference twelve years ago as a young secretary, Dr. Bartholomew befriended me. I shall never forget his kind, gentle spirit. The Foreign Mission Conference will not seem the same without him, for I shall miss his congenial presence. He gave to your communion a long and wise service in world missions. Your fine work on the foreign field is a witness to his good judgment and prophetic foresight.

—S. G. Ziegler, General Secretary
Foreign Missionary Society
United Brethren in Christ.

The Woman's Board of Foreign Missions of the Reformed Church in America sends its most sincere sympathy in the loss of your beloved and honored Secretary, Dr. Bartholomew. Those of us who had the privilege of knowing him looked upon him as a personal friend. We shall sorely miss his Christlike personality, his genuine prayers, his modest, but well-considered judgments in our interdenominational gatherings. May his mantle of wise judgment and spiritual power fall upon the man who is chosen to be his successor.

—Eliza P. Cobb, Corresponding Secretary
Woman's Board of Foreign Missions
Reformed Church in America.

We can hardly express the loss we feel in the death of Dr. Bartholomew. He has always been so closely related to the work of all the Foreign Missionary Boards that he has for a long time been a leading member of all conferences and committees dealing with united or co-operative missionary plans. His genial spirit, his wise counsel, and his strong faith have given strength to every missionary movement with which he has been associated. We would assure your Board of Foreign Missions of our deep sympathy in your great loss, and of our prayers that God may give you a successor to Dr. Bartholomew who may carry forward the work under the auspices of the Board to ever increasing fruitfulness in the world wide extension of the Church of Jesus Christ.

—A. L. Warnshuis, Secretary
International Missionary Council.

NEWS IN BRIEF

AN IMPORTANT STATEMENT TO YOU (The Status of Our Home and Foreign Missionary Work)

The Committee appointed by order of the General Synod to find ways and means to amortize the debts of the Boards of Home and Foreign Missions met at Philadelphia, Dec. 8. The financial conditions of the two Boards are distressing, but the Committee found them more hopeful than one year ago. This is largely due to the fact that both Boards are curtailing expenses severely with a view to keeping within the expected income for the year 1934.

Policy:

Heroic efforts have been and are being made by both Boards to reduce the expenses, and for the time being this means that no new work can be undertaken, or aggressive work done. The Board of Home Missions has eliminated one department of its activities after another and at present is working on a cut of forty-seven per cent (47%) of the Budget when its work was at its peak in 1929. The Board of Foreign Missions has made cuts in the Japan, China and Mesopotamia fields, and at the home base, which are drastic, but apparently necessary.

The two Boards of Missions deserve credit for their administration of their work. Only in the most consecrated spirit of sacrifice on the part of our missionaries at home and abroad and of the personnel of workers in our offices at home is our work at present sustained. Efficiency is being maintained at a high standard, even under extreme difficulties.

Challenge:

This spirit of devotion to the work of the Church and the Kingdom must be matched by a similar spirit on the part of the membership of our Church. There is every reason for the Church to have renewed confidence in the work of both the Boards of Missions. The Mortgage Redemption plan inaugurated by the Board of Home Missions, making it possible for subscribers who give money to the Board to have it returned through the medium of life insurance is progressing and deserves the hearty support of our members. Efforts being made to secure individual contributions for the reduction of the debt of the Board of Foreign Missions, together with plans for an unprecedented large offering in connection with Foreign Missionary Day, call for a generous response from our membership.

Prayer:

The Committee designates the first Sunday of the year, January 7, as a Day for Prayer in our Churches in behalf of the work of our Boards. We feel that the spiritual life of the Church will grow in proportion to its expression in sacrificial service. The work of our Boards affords avenues of service whereby the life of the Church may find expression. For a few years the work has been lagging and has caused great anxiety which has not yet subsided. We ask the Church to start the New Year in the spirit of prayer and, as penitent suppliants before the throne of Grace, may we invoke the blessings of God upon our beloved Church in the hope that the coming year may carry within its bosom greater blessings and triumphs for our missionary enterprises. As we pray in behalf of our Home and Foreign Missionary Work let us also ask God's blessing upon the work of the other two Boards of the Church, upon the cause of Christian Education and the work of Ministerial

Relief as it aims to minister unto the aged and disabled ministers, their widows and orphans. "The effectual fervent prayer of the righteous man availeth much."

—Allan S. Meck, Paul J. Dundore,
Rudolph W. Blemker, Edwin M.
Hartman, Harry E. Paisley,
Committee.

A SUMMONS TO EVERY PASTOR AND CHURCH MEMBER

The above call has been issued for A SPECIAL DAY OF PRAYER on January 7, the first Lord's Day of the New Year, in behalf of the work of our Boards, which is the work of the Church we love. Every Pastor and Consistory should plan to fall in line and in a special sense make this a day of fervent prayer, invoking the blessing of God upon our work, now so handicapped by debt and anxiety. If a greater love for Christ and His cause is born in our hearts, there will be no doubt about our support of the Church and its most necessary work at home and abroad.

—Paul S. Leinbach.

BOWLING GREEN ACADEMY

Whether it was a radio or a "mental telepathy" message we will not say; this one thing is sure, Santa Claus got it and here is his response: A check for \$51 from the Rev. Edw. H. Zechman, to be credited as follows: Beaver Springs Charge (6 Churches), \$37; C. E. Society, Beaver Springs, \$10; C. E. Society, Mt. Bethel, \$4. Total from the Charge, \$51. The Ellen Gutelius W. M. S. Salem Church, Harrisburg, Pa., \$10; Brooklyn Friends, \$10; the Misses Carrie and Lizzie Nickum, \$5; Mrs. Calvin G. Spicher, \$5; Mr. Edgar White-ner, \$5; A Friend, Schuylkill Haven, Pa., \$3. Total for the week, \$89. Grand total, \$212. Thank you! Our next report will be the last one for 1933. What will it be? Please make all checks payable to Dr. Paul S. Leinbach, 1505 Race St.

CHANGE OF ADDRESS

Note: Rev. Frank A. Rosenberger's address should be 329 E. University Park-way instead of University Place, as it appears in the Almanac and Year Book for 1934.

"One Book a Week," the great weekly Book Review by Dr. Lynch, will be found on page 19 this week. Don't miss it.

"DEAR FATHER, TO THY MERCY SEAT"

(Memory Hymn for January)

Dear Father, to Thy mercy seat

My soul for shelter flies;
'Tis here I find a safe retreat,
When storms and tempests rise.

My cheerful hope can never die,
If Thou, my God, art near;
Thy grace can raise my comforts high,
And banish every fear.

My great Protector, and my Lord,
Thy constant aid impart;
O let Thy kind, Thy gracious word
Sustain my trembling heart.

O never let my soul remove
From this divine retreat;
Still let me trust Thy power and love
And dwell beneath Thy feet.

Anne Steele.

"Greator Collection", 1851.



THE REV. A. W. KRAMPE, D.D.

The "Messenger" has received word of the death of the Rev. Dr. A. W. Krampe, of the Mission House Theological Seminary, on Monday night, Dec. 11. The funeral service was held the following Thursday. A fuller account of the life and labors of this dear brother will be given later.

Mrs. H. N. Smith, wife of Rev. H. N. Smith of Carrollton, O., was admitted to the Aultman Hospital at Canton, O., and was operated on Dec. 8. At the present writing she is doing nicely.

Recently the Board of Ministerial Relief received the following statement from a prominent pastor of the Mid-West Synod, concerning the financing of our Sustentation Fund: "I certainly am in sympathy with this work for personal, as well as benevolent reasons. I also feel that your Board is taking the right step. You are making it possible for a minister to get the \$500 a year pension."

The Board of the Home for the Aged at Upper Sandusky, O., recently adopted a resolution in behalf of the sudden passing of its honored president, the Rev. J. F. Hawk, of Lafayette, Ind., in which expression of sincere sympathy was extended to his beloved wife and family, and in which tribute was paid to his sterling worth as a man, a minister and an executive.

A Federation of Churches has just been formed in Winchester, Va., a large mass meeting being held in Grace Lutheran Church, at which Rev. Dr. W. L. Mudge, of Harrisburg, was the chief speaker. Dr. S. L. Flickinger, of Centenary Reformed Church, was elected president of the new organization. Dr. Flickinger is also president of Potomac Synod and of Virginia Classis.

St. John's Church, Germantown, O., Rev. E. F. Schottke, pastor, recently installed new pew cushions in its auditorium, the gift of the late Mrs. W. H. Beyerle. A growing primary department necessitated the purchase of new chairs by interested individuals and organizations. The winner of the county Prince of Peace contest was Miss Marjorie Boyer, who represented St. John's.

Thomas Carlyle once said that the history of the world is really the biography of great souls. We have reason to believe that this issue of the "Messenger" will be greatly cherished by all who knew Dr. Bartholomew, and even by some, if such there be, who did not know him. "A merry

TO ALL FRIENDS OF THE MESSENGER

Notice of expiration of subscriptions, bills, etc., have been sent to all subscribers during this month. If you have not as yet paid your subscription, will you kindly do so before Dec. 31, and thus help to make as good a showing as possible in the annual report of the MESSENGER.

heart doeth good like a medicine"—and our dear old friend was a benediction to many.

Rev. G. W. Kerstetter, of Funkstown, Md., reports that he has found a Church at Halfway, Md., which has been unused for 2 years, and he secured permission to open a S. S. which began Oct. 27. There are 7 classes; 22 teen age girls were present in Mrs. Kerstetter's class. Although having the use of the Church it is necessary to pay for the janitor, coal, etc. Here is a fine opportunity for caring for the children, and if anyone is interested in helping, Mr. Kerstetter would be glad to hear from you.

Dr. Henry J. Christman, president of the General Synod, represented our Church at the meeting of the Advisory Council of the American Bible Society in New York on Dec. 6. The income of this useful organization showed no decline from annuity sources, and only a small percentage of loss in invested funds. However, the heavy reduction in gifts from individuals and Churches made necessary the recommendation of a budget 27 per cent lower than the past 10 year average.

The Robert Morris Hotel, one of Philadelphia's best hotels, under the management of Rutherford W. Jennings, located at 17th and Arch Sts., announces that it will continue the tradition of the Jennings family in hotel management, and not serve liquor. It will be a matter of satisfaction to many to know that Philadelphia will have at least one outstanding temperance hotel, which refuses to take out a license to sell liquor.

We hope every reader of this paper will note carefully the last two sentences in Dr. Schaeffer's discussion of the Christian Endeavor Topic in this issue. Here is a record which we doubt can be equalled by any other Church paper, and it tells more than length of service; it has been a labor of love, deeply appreciated by thousands of discriminating readers for its high quality and fine spirit. It is copied from these pages by a number of weeklies in this and other States, and many have testified to its helpfulness. We are sure you join in gratitude to Dr. Schaeffer.

The Layman Company is now putting out its Tithing pamphlets in four-page Bulletin form, printed on two inside pages only, other two pages blank, for local material. The cost will give a saving of at least \$5 per week to any pastor who uses four-page bulletins in his Sunday services. A good opportunity for five or ten weeks of tithe education without expense or special distribution. Thirty-two subjects to choose from. Sample set, 15 cents. Prices 40 cents per 100; \$3.00 per 1,000. Please give your denomination, also please mention the "Messenger". The Layman Company, 730 Rush Street, Chicago, Ill.

A Ministerial Relief Informant of the Eastern Synod on November 14 wrote as follows: "This is my first year as Informant. I have written a personal letter to each annuitant. The letters I received in reply are pathetic. But with only one single exception, these persons feel that the Board has done all that it is able, and do not feel inclined to ask for increases;

though all report that their financial conditions are worse than a year ago. Some of the letters I received really indicate real severe privation. These are surely trying times through which we are passing. One can only wonder what the next year will bring forth."

Zion Church, Lenoir, N. C., Rev. J. C. Peeler, pastor, made the Every Member Canvass Dec. 17. In making up the budget for 1934, the Consistory assumed the full apportionment and pledged the monthly payment of the major part of it. The Union Thanksgiving services of the city Churches were held in Zion, the Church being packed to its full capacity. The W. M. S. Thank Offering was held Dec. 3, when a splendid program was rendered; offering over \$100. Apportionment paid in full for 1933. Rev. Mr. Peeler reports that this congregation enjoys reading the "Messenger."

In Zion Church, York, Pa., Rev. Dr. John Kern McKee, pastor, the entire offering on Dec. 17 was given to the orphans; at 7 P. M., Christmas services by the S. S. On Dec. 24 at 7 P. M., the Young People's division will conduct the service. A cantata, "Holy Night" by the choir, will be given at 6 A. M., Christmas Day. On New Year's Day at 7.30 P. M., the annual congregational meeting will be held. On Jan. 5, Preparatory service will be held and the ordination and installation of Church officers, and on Jan. 7, Holy Communion will be celebrated morning and evening.

In Milton Ave. Church, Louisville, Ky., Rev. John W. Myers, pastor, the Every Member Canvass was made Nov. 26 with very good results. The pledges to date amount to more than the total of 1933. The Thank Offering service was given by the Women's Organization on Nov. 29, and was well attended; the offering was about \$90. The heating system of the Church was recently renovated and put in first class condition. This was made necessary because of the removal of some partitions and remodeling of the building last spring. More than \$1,000 will be paid on the Church debt of 1933. The Women's Organization alone raised \$535 for that purpose.

Dec. 10 was a day of rejoicing for the people of St. Paul's Church, Sugar Creek Charge, Rev. F. Wm. Schacht, pastor. The cornerstone laying service was held in the afternoon in charge of the pastor. The sermon was preached by Rev. Roy V. Hartman, of New Kensington and the loyal people responded by making a contribution of \$500 towards the completion of the basement. St. Paul's Church has been raised two feet; the walls are of cement blocks; work of excavating was done by the men and friends of the congregation, while the ladies served meals. This is a much needed improvement and will make this an up-to-date rural Church. Holy Communion will be observed at Trinity Church on Dec. 24, and at St. Paul's on Dec. 31.

Mr. B. Floyd Flickinger, eldest son of Rev. Dr. and Mrs. S. L. Flickinger, of Winchester, Va., has been appointed by the U. S. Government as Superintendent of the Colonial National Monument, which is the official designation given to a group of Federal parks and historical shrines in southeastern Virginia, including Yorktown, Williamsburg and Jamestown, reservations around Petersburg and Appomattox, Va., and several historical projects in North Carolina. This is a high honor. Mr. Flickinger is a graduate of Lafayette College, and is prominent in Phi Beta Kappa. His brother, Brooks Flickinger, who graduated from William and Mary College at the age of 22 with Phi Beta Kappa honors, has been called into the faculty of that institution.

In Funkstown, Md., Rev. G. W. Kerstetter, pastor, Church attendance doubled during the year; one month attendance averaged 90 when enrollment was 100.

Added at Funkstown 22 and 4 at Leitersburg; total, 26 for year. Thursday night Bible Class under Mr. Landis reached an attendance of 44 one night. Over 200 were present for the community night services. Debt reduced several hundred dollars. Special services addressed by the following added much interest to the work: Rev. Mr. Schmidt, of the International Reform Bureau; Rev. Mr. Butler, Washington, D. C.; Rev. Mr. St. John, of England; Mr. Parr, of Baltimore; Prof. Hicks and Mayor Wertz, of Hagerstown; Revs. J. R. Wagner, H. A. Fesperman, of Hagerstown; Rev. J. W. Huffman, of Clear Spring, and Rev. A. H. Groff, of Boonsboro. Rev. J. Y. Adam, of Middletown, brought a number of members with him and put on a fine C. E. meeting.

The annual consistorial dinner and conference of the charges of the Gettysburg Classis was held Dec. 7 in the social rooms of St. Paul's Church, New Oxford, Pa., Rev. H. E. Sheely, pastor. More than 100 members of the Churches and their pastors in the Classis sat down to the sumptuous dinner served by the ladies of St. Paul's. The conference opened at 7.30 P. M., with Dr. Edgar F. Hoffmeier presiding. Rev. S. Howard Fox led the singing and the opening prayer was offered by Rev. Ernest Brindle. The theme of the conference was "The Relationship of Stewardship to God." A questionnaire of 25 questions was presented to each person, from which each one was asked to select six topics of most vital interest to be discussed. It was unanimously decided to follow this questionnaire plan for the next annual conference. Leaders in the discussion were: Revs. S. H. Fox, Paul D. Yoder, E. M. Sando, G. W. Welsh, D.D., A. O. Bartholomew, H. H. Hartman, D.D., M. J. Roth, D.D., Ernest Brindle, and W. S. Harmon.

A series of musical services in connection with the dedication of the newly installed pipe organ of St. Jacob's Union Church by the Reformed congregation, Rev. J. N. Faust, pastor, were held Dec. 8 and 9, with the dedication service on the afternoon of Dec. 10. Rev. Fred. D. Eyster, Hollidaysburg, a son of Mr. and Mrs. Daniel Eyster, of York New Salem, was the guest speaker on Friday. Charles W. Eyster, a brother of the guest speaker, and John Myers, were the organists. On Saturday the guest preacher was Rev. Truman A. Crist, of the Glen Rock Charge, a son of Mr. and Mrs. Wm. C. Crist, of York New Salem. Both Rev. Mr. Eyster and Rev. Mr. Crist were led into the ministry by the pastor, Rev. J. N. Faust. Mr. Paul Hildebrand presided at the organ, and the guest choir was from Salem Union Church, Jacobus. At the dedication services the pastor had entire charge. Miss Beulah Eyster, organist of Wolf's Union Church, gave a short recital. The organ was consecrated by the pastor.

The MASSANUTTEN ACADEMY

was established by the Reformed Church in 1899. It has prepared many boys for higher education and their life's work, and its story reads like an epic. Its motto is "Courage, Industry and Purity."

Although it has a splendid equipment and a full enrollment, the completed building program calls for one more dormitory.

The Trustees are offering twenty year bonds, paying six per cent, secured amply by valuable property, and an annually increasing business. An investment in this school is safe financially, and will aid in the Christian training of young men. For information address,

HOWARD J. BENCHOFF, A.M., P.D.

Headmaster
Woodstock Virginia

A Standard Leadership Training School is being planned by District No. 8 of the Schuylkill Co. Sabbath School Association to be conducted in Frieden's Church, Hegins, Pa., Rev. Herman J. Naftzinger, pastor. Rev. Mr. Naftzinger has been elected dean. The tentative date for the opening is Jan. 22. The Catechetical Class of Christ Church, Hegins, Mr. Naftzinger, pastor, has presented a handsome American Version Bible to the congregation for lecturn use. The Class was confirmed on Nov. 25. The choir of Frieden's is preparing a Christmas cantata, "The Light Eternal," to be rendered Dec. 24. The instructor and leader is Mr. Edwin H. Ziegler and the choir is being assisted by Prof. Walter Eshelman of the Hegins High School. Twenty copies of the "Messenger" are being made use of every week by the Catechetical Class of Frieden's. The young people are surprisingly interested in the Church paper.

Readers of the "Messenger" who knew the late Rev. Daniel G. Hetrick, will be interested to know that his 2 sons are now active members of the Consistory of Grace Church, Altoona, Pa., Rev. Ralph J. Harity, pastor. John, the elder, having just finished a 3 year term as deacon, has now been elected as elder; and Daniel, Jr., his younger son, has been elected deacon. All the other members of this family are active workers in the Church; the mother a life member of the W. M. S. and actively teaching in the Church School; Catharine, supt. of the Primary-Junior Dept.; Sarah a teacher in the Church School, and leader of the G. M. G.; Martha, the youngest child, a graduate nurse looking forward to Christian work along her chosen line. The Biblical injunction is still vital if it is properly understood and followed: "Train up a child in the way he should go, and when he is old he will not depart therefrom." The other newly elected officers of the Consistory are: Harold Dengler, Robert Brown and E. S. Zimmers, all deacons.

A very enjoyable and significant rally was held in Grace Church, Washington, D. C., Tuesday, Dec. 12, in connection with the Union Missionary Conference in Washington. At this denominational rally the Evangelical Church united with the two Reformed Churches in a union meeting. For an afternoon meeting the attendance, representing each of the three congregations, was very encouraging. But the most delightful thing was the beautiful spirit of unity manifest throughout the whole service. The pastor of the Evangelical Church was not able to be present on account of a meeting of one of their Church Boards, of which he is president; but he sent the president of the congregation as his official representative. Dr. Ranck, of Grace Church, and Dr. Buehrer, of First Church, were present. Some preliminary time was spent in acquainting each group with the history and the present status of the two Churches, all of which was permeated with thankful recognition of the unanimous approval of the proposed merger. The remainder of the time was spent in the presentation of the mission work of the two denominations, by Dr. Seybold for the Evangelical Church and Dr. Casselman for the Reformed Church. If this denominational rally is any indication of the spirit of unity in which these denominations approach practical union, there is a great day ahead for the united Church.

In Carrollton Ave. Church, Indianapolis, Ind., Rev. E. G. Homrighausen, pastor, the 7th annual Scout dinner was held Dec. 15; 62 boys are enrolled, of which 16 are eagle scouts; this troop ranks 2nd of all in the city, and the scoutmaster, Mr. Hubert Vitz, is considered one of the best in the city and State; 2 scouts of this troop attended the World Jamboree in Hungary last summer. The ladies have decided not to have bazaars but voluntary contributions are solicited, which is believed will net more. This Church is straining to pay the apportionment. It will come through

without a current deficit and with about \$1,600 paid off on the debt last year. There may be more. Attendances are steady and the young people are doing great things. The Service Circle has completed payment (\$1,000) on the great window. The pastor continues his travel talks on Thursday nights, interpreting with pictures and historical and social slants the types of people in Europe. He is giving an exposition of Romans for his devotions. With pastoral work, a heavy Butler teaching schedule, speaking engagements and writing, the pastor is kept more than busy. Christmas parties are being held. White gift services held Dec. 17. The young people plan to coral at 4 A. M. on Christmas. Carrollton Ave. Church wields an influence out of all proportion to its membership. A great deal of credit goes to faithful leaders, teachers and attendants who can carry on the work along quite well, except for the preaching, and yet, with the quality of men and women there are many who could take care of the pulpit quite acceptably. This Church plans to entertain Mid-West Synod next May.

CHURCH UNION PROJECT GOES FORWARD

In view of the action taken at the General Conference in Cincinnati, where the Plan of Union between the Reformed Church in the U. S., and the Evangelical Synod of N. A. was unanimously approved, the two Commissions on Church Union felt that they should get together without delay to take steps provided for under Article XII of the Plan of Union. This article provides that "When the Plan has been approved by regular action of the two negotiating Churches, the President and the Secretary, or Stated Clerk, of the Supreme Judicatory of each Church shall report the action to the Commissions on Union of the negotiating Churches, who shall then request the officers of the supreme judicatories to call a special meeting of each judicatory at the same time and place."

The two Commissions met at the Evangelical Synod House in St. Louis in the afternoon of Dec. 12 and gave thorough consideration to all the many matters involved in providing for the very important gathering. After some discussion it was felt that the cause would be best served by going forward immediately and arranging for the special meetings of the two supreme judicatories and the first meeting of the new General Synod as early as possible in 1934. The date was finally fixed as June 26, the two bodies to meet separately at 2 P. M. and unite in a Communion service at 8 P. M. The delegates elected for the new General Synod are to meet at 9 A. M. on June 27 to effect an organization by the election of officers and proceed to the transaction of business. Cleveland, Ohio, was selected as the place for the meeting, and the Churches of both bodies in that city will take care of all the necessary arrangements. Other items of interest that grew out of the meeting are:

The Joint Commission on Church Union (the two Commissions are now logically acting as one body) is of the opinion that whatever debts of the two Church bodies may be existing at the time the organic union is officially and legally consummated shall be met by the respective constituencies.

A committee of able and experienced lawyers was appointed to draft such resolutions as may be necessary to maintain the legal continuity of the property and charter rights for the various institutions of both Church bodies. This committee consists of Messrs. R. J. Butz, E. L. Coblentz, W. C. Hazlebeck, J. W. Mueller, H. W. Schultheis, and D. J. Snyder. It was also agreed that the administrative boards and the standing commissions of both Church bodies should be encouraged to make mutual contacts and to get together in their respective activities as rapidly as possible. It may be added that informal

negotiations looking toward some important consolidations are already under way, concerning which further details will be announced in due time. The fine spirit of courtesy and Christian fellowship which prevailed at the meeting promises exceedingly well for the future.

It was agreed that the preparations for the joint gathering at Cleveland, June 26 and 27, should emphasize the spiritual aspect of Church union as a contribution toward a larger and deeper spiritual life in both Church bodies.

An executive committee consisting of Dr. G. W. Richards and Rev. L. W. Goebel, chairmen of the two Commissions on Church Union; Drs. H. J. Christman and C. W. Locher, Presidents of the two denominations, and Judge Snyder, who was asked to serve as chairman of the committee on property and charter rights (under the state laws of Pennsylvania the Judge, by virtue of his judicial position, is not permitted to give legal opinions) was appointed to look after preliminaries and prepare the program for the Cleveland meeting.

J. H. Horstmann,
J. C. Leonard,
Secretaries

A JOINT MEETING OF THE COMMISSIONS ON UNION OF THE EVANGELICAL SYNOD OF NORTH AMERICA AND THE REFORMED CHURCH IN THE UNITED STATES

A meeting of the two Commissions was held in St. Louis on Tuesday, December 12th, at 2 P. M., in the Publication Building of the Evangelical Synod. The official report of the vote of the two Churches on the Plan of Union was made by the chairman of the respective Commissions. According to the requirements of the Constitution of each Church, the Plan of Union is adopted.

Pursuant to Article Twelve of the Plan of Union, after due consideration, it was decided that the officers of the Evangelical Synod of North America and of the General Synod of the Reformed Church in the United States be requested to call a special meeting of the respective bodies at Cleveland, Ohio. The Churches in which the meetings are to be held will be announced later. The sessions will open at 2 P. M. on Tuesday, June 26, 1934. In the evening, at 8 o'clock, a Communion service will be held to which all delegates and attendants of the General Conference and the General Synod are invited. On June 27, at 9 A. M., the two supreme bodies will meet in joint session. The Commissions on Union will then announce the action of the two Churches on the Plan of Union and the presiding officers of the joint session will declare the Plan adopted. The meeting will be adjourned in appropriate form.

On the same day, the hour to be announced later, the new General Synod, to

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be known as The General Synod of the Evangelical and Reformed Church, will be constituted. According to Article Four of the Plan of Union, each Classis of the Reformed Church is eligible to one ministerial and one lay delegate for every 20 congregations. A Classis not having 20 congregations, however, is also eligible to one minister and one lay delegate. Classes having 20 congregations and a major fraction thereof, that is, 31 to 50 congregations, are eligible to two ministerial and two lay delegates; from 51 to 70, three ministerial and three lay delegates, and so on. The basis for estimating the number of congregations in a Classis is to be the date of Jan. 1, 1933. Official announcement of the special meeting of the General Synod and the number of delegates to be chosen by the Classes to the General Synod of the Evangelical and Reformed Church will be made by the Stated Clerk of the General Synod of the Reformed Church. The same procedure will be followed by the Evangelical Synod of North America.

The Joint Commissions also appointed a Committee of three lawyers from each Church who will prepare a resolution enabling each Church legally to carry on its business until a new Constitution is adopted. A Committee on Program and Agenda has also been appointed, of which Dr. L. W. Goebel, for the Evangelical Synod, and Dr. Geo. W. Richards, for the Reformed Church, are the chairmen.

The Commissions on Union suggest that, so far as feasible, the Boards of the respective Churches confer with one another, even before the Cleveland meeting, to consider ways and means for effecting the Union of Boards as soon as practicable.

CHRISTMAS AT HOOD

"Little Christmas" at Hood College is a series of traditional events manifesting a spirit of worship and celebration. Activities started on Sunday, Dec. 10, when Prof. Henry T. Wade gave his annual organ recital, consisting entirely of compositions in the Christmas spirit. The same evening, the Y. W. C. A. held their Christmas service in the Y. Hut with a program of readings and music. On Wednesday afternoon, Dec. 13, the Y. W. C. A. held a party in Meyran Hall for 34 children from the Frederick orphanages. There were games, gifts for everyone, and Christmas music. On Saturday afternoon, the annual Christmas tea for all members of the student body and faculty was held in the Y. Hut from 2 to 4 P. M.

Christmas Vespers was held on Dec. 17, at 4 P. M., in Brodbeck Hall. The Rev. Henri L. G. Kieffer, D.D., of Frederick, Md., gave his Christmas message, "Journeying to Bethlehem." President Apple and Rev. William R. Barnhart assisted at the service, a fully vested choir gave a special program of carols, and the other musical numbers were also given under

the direction of Prof. Henry T. Wade, Director of the Department of Music. A quartet of trumpeters played carols on the campus 15 minutes before the service and several local musicians supplemented the college orchestra.

Th Christmas spirit is especially manifest in the various dormitories, each of which had its own Christmas tree, lighted and trimmed by the students. Holly wreaths and greens of all varieties decorated the doors, windows and social halls, while in the evenings red tapers could be seen glowing in the doorways.

A special group was arranged to carol at the hospital and Home for the Aged on Monday, Dec. 18, at 7.30 P. M. The early Christmas Communion service for the members of the faculty and students was held at 7 A. M. on Dec. 19, in Brodbeck Hall. President Apple and Rev. W. R. Barnhart were in charge of the service. Prof. Wade assisted at the organ. At 11.55 the same day, President Apple spoke to the students in chapel, with an official farewell and greeting before they returned to their home for the Christmas holidays.

The annual Christmas party, given by Mrs. M. C. Carson, dietitian, was held in Coblenz dining room on Dec. 19 at 6 P. M. Prizes were given for the most original and attractive tables. The students sang carols and Santa Claus paid his annual visit to Hood.

As a final celebration, the students, led by their song leaders, went caroling in various sections of Frederick on Dec. 20, at 5.30 A. M., eating their breakfast in the Y. Hut before starting. Their departure for their homes took place at noon of that day. The term will resume after the vacation on Wednesday morning, Jan. 3.

-D. L. H.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Superintendent

The Bethany Family wish to unite in wishing all their many friends a "Merry, Merry Christmas."

The choir attended services at Catasauqua Sunday evening, Dec. 10, and were received by a large crowd.

The brass quartet accompanied the Superintendent to a brotherhood meeting at the Swartswald Church, Wednesday evening, Dec. 13.

The Ladies' Aid Societies of Tohickon Classis have again decided to furnish the Christmas dinner for the Bethany Family. Arrangements have already been made to purchase the turkeys. Thank you.

Due to the change in the method of distributing gifts there is a greater spirit of expectancy among the children than we have witnessed for many years.

CEDAR CREST COLLEGE

Cedar Crest and Muhlenberg Colleges celebrated a joint Christmas chapel service on Dec. 13, in the stately English gothic chapel of Muhlenberg. Cedar Crest girls sang a spiritual of Christmastide, en-

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titled, "Behold, That Star", arranged by Harry Burleigh, perhaps the greatest authority on spirituals, and also Clarke's "The Blind Plowman". Muhlenberg boys gave a very forceful rendering of "Stille Nacht" and the old German chorale, "While Shepherds Watched Their Sheep by Night." Miss Nadine Moore, soprano soloist of St. Marks-in-the-Bouwerie, sang Caedmon's "Holy Night". She is also in charge of the Voice department at Cedar Crest and of the Glee club, which will sing at St. John's Church, Palmerton, on January 15, at the request of the pastor, Rev. R. Edwin Kutz.

The final week of the term at Cedar Crest was begun by President Curtis' chapel lecture, "Bethlehem Today". Using beautifully colored slides, taken by his own party in the city of Bethlehem in 1930, he showed the red poppies, the gorgeous lilies of the field, of which Jesus spoke, and the old Church of the Nativity around which centers much of the gospel story of Christmas time. Other events of the past week included: the two-piano recital of Christmas music by Mrs. Kocher of the music department and her brother, Woodrow Schaadt; the colorful Christmas dinner attended by 225 members of the student body and the faculty families; the President's reception; and the series of stereopticon slides dealing with the Yuletide.

The climax of the Christmas season was reached on Thursday evening when 102 students in four truck-loads carolled at the homes of their professors, in Allentown, Cetronia, Emaus, and Bethlehem.

HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

CHRISTMAS TREE

Text, Isaiah 14:8, "The fir-trees rejoice at thee."

The sweetest story ever told is the story of the birth of Jesus. We call His birthday Christmas, which means "Christ's Mass." We often wish that we knew more of the babyhood and boyhood of Jesus,

but we must be satisfied with what has been revealed to us. The attempts that have been made to fill the gaps that God has left empty have proven to be foolish and futile.

There are many things connected with the celebration of Christmas that have come to us from heathen sources, but they have been changed and adapted and glorified so as to have a Christian meaning and lesson. Prominent among these is the Christmas tree. Quite a number of stories have been written about the Christmas tree. I have selected several of them from

Dr. G. B. F. Hallock's books which I will relate to you.

From an old German story we learn that Saint Wilfred changed the heathen Teuton worship in the forest into the Christmas ceremony. About the year 732 he took a band of priests with him and sought to convert the worshipers of Thor. It was on Christmas Eve, while they were fighting their way through the deep snow in the dense forest, that they came upon a savage tribe assembled under a thunder oak tree, symbolic of the god of thunder, called Thor.

The old, white-haired priest of the tribe was about to offer as a sacrifice to Thor, the god of thunder, the young and beautiful son of the tribe's chief. When Wilfred saw it he rushed forward, warded off the arm that was about to slay the child. The tribesmen were all delighted at the saving of their favorite, and because of this act they very soon became converts to Christianity. Saint Wilfred then took his axe and started to cut down the old oak tree. As it was about to fall, lightning struck it, and tore it into many pieces, and in its place there sprang up a slender fir tree green and sparkling. They carried this little fir tree to the chief captain's hall, and set it in the middle of the room and round it they all made merry. It was about this first Christmas tree that the old, old story of Jesus and His love was told to the Teuton tribes, and in a short time they all became Christian.

From this small beginning of the first Christmas tree has grown the widely extended custom of putting up Christmas trees in our homes, schools, Churches, stores, and even on the streets of our cities. Millions of Christmas trees are cut every year and are erected and decorated as symbols of life and its gifts and blessings. The custom is growing of using live trees in the yards and on the lawns, decorating them with lights and other ornaments.

The next story I will tell you is about a little fir tree that lived in a forest. All the fir trees around it were old and big. One day some men came into the forest and cut down some of the big firs and carried them away. The little fir tree asked, "Why did the men take our brothers away from the forest?" "We do not know," said the other trees. Every winter some of our brothers are taken away, and they never come back." "We know! We know!" sang the birds. One bird said, "Yes, we know all about it. We have seen what becomes of the trees. They are taken to town. People buy them and put them in their homes. They hang toys and many other pretty things on the branches. Sometimes they put bright lights on the trees. They call them 'Christmas trees'." "How wonderful! How wonderful!" said all the fir trees.

"I wish I could be a Christmas tree," said the little fir. "Wait! Wait! Wait till you hear the end of my story," said the bird. "After some days all the pretty things are taken off the branches. Then the trees are thrown out to die. Would you like that, little fir?" The little fir said, "No, I should not like to die, but I should like to be a Christmas tree. Can't I be a live Christmas tree?" "No, you can't. Who ever heard of anything so silly?"

The little fir said, "Why can't I be a live Christmas tree?" A big tree said, "Can you be a live Christmas tree if you are cut down?" Another said, "Can you be a live tree and stay in a house?" Another said, "Your big brothers could not be live Christmas trees. Do you think you can do what they could not?" All the big firs shook their tops and said, "Silly! Silly! Silly!"

Just then some children came into the forest. They were carrying baskets. The biggest boy said, "Let us put down our baskets and look for a good Christmas tree." The children stopped under a big tree. "Here is a pretty tree," said a boy. "Oh, that is too big. We can't get to the top," said a girl. "Here is what we want," said a boy. "Oh, yes!" said all the other children. "This one is just right." Then the little fir was very happy, because he was the tree they all wanted.

The children opened their baskets. They took out strings of popcorn and pieces of bread and meat. They hung these things on the little fir. "These are our Christmas gifts for the birds," said the children. Then they hung some nuts on the little fir. "These are our Christmas gifts for the squirrels," they said. Then they put some

THE PASTOR SAYS:

Everybody wants ripe fruit. But often, when a pastor is ripe in spiritual influence and power, some congregations want green fruit.

—Now and Then.

cabbage leaves under the tree. "These are our Christmas gifts for the rabbits," they said. Then they said, "What fun it is to have a Christmas tree for the forest people! What fun to have a live Christmas tree!" The children took hands and made a ring around the little fir and danced about it and sang songs. Then they bowed to the little fir and said, "Goodbye, live Christmas tree. We wish you and all the other forest people a merry Christmas."

Then the children went home. All was still again in the forest. Then the animals came out to see the little tree. The birds flew to it. They began to eat the popcorn and the bread and the meat. The squirrels climbed up and began to eat the nuts. The rabbits began to eat the cabbage. You should have seen the live tree covered with live Christmas gifts. The birds were bright and gay. The squirrels and the rabbits were soft and pretty. They were prettier than any toys we put on our Christmas trees.

The little fir said, "Now, am I silly? You see I am a live Christmas tree." "No, you are not silly," said the bird which had called him that—"you are the prettiest Christmas tree in the world." The little tree said, "And I shall not die. I shall stay here. I hope the children will come here every Christmas and cover me with gifts for the forest people. Oh, I am so happy!" All the forest people said, "So are we. A live Christmas tree is the best Christmas tree of all!"

As you enjoy your Christmas trees with their ornaments and gifts, think of the Christ who is the greatest gift of God to men. Give Him your heart's best devotion, for that is the gift that will please Him most. Think also of others who are less fortunate than you. Think of the birds on these cold winter days, and give them a few crumbs at times. The true Christmas spirit is the spirit that is willing to share our joys and blessings with others.

A FAMILY SONG: JERUSALEM

Come, fathers, come along with me
To the new Jerusalem.
Unfading flowers there you'll see,
In the new Jerusalem.

Jerusalem, Jerusalem,
The Holy City fair;
Jerusalem, Jerusalem,
We'll meet the Saviour there.

Come, mothers, come, bring children young
To the new Jerusalem.
Come, sing the song by Angels sung,
In the new Jerusalem.

Come, brothers, come, join in the song,
Sing glorious song of old;
The Saviour's praises loud prolong,
He gathers lambs in fold.

Come, sisters, come, He calls to you,
The fairest of the race,
Desires your love and homage, too,
Will help you trials to face.

Come, Churchmen, come, come one, come all,
Fall down at Jesus' feet.
Rejoice you came at Saviour's call,
This glorious song repeat.

S. G. Ebersole

According to a doctor, singing warms the blood. We have heard some that has made ours positively boil.

—Washington Labor.

Birthday Greetings

By Alliene DeChant Seltzer

Your Birthday Lady was at Dr. Bartholomew's home, at Christ Church, and at Lebanon Cemetery, on the funeral day. But I didn't want to look at his dead body. I wanted to remember him when life was in him—the time when I was only nine years old, and could scarcely wait to open the door when Mamma said that Dr. Barty was coming to supper; the Forward Movement day he showed me the cablegram from Japan and bid me go and serve; the time he welcomed me home and had me become the field worker for the Board of Foreign Missions; the look in his eyes when he bid young missionaries go forth; the "take courage" sound of his deep, full voice, when, at Synod and Board meetings he bid us open our hymnbooks, and for a little while forget hard problems; the smiles—wrinkles that played about his lips when he told me the latest prank of his grandson named for him; and, most of all, his spirituality, his faith and his prayers. No matter how dark the picture—the martyrdom of missionary Reimert, the death, at sea, of Dr. Hoy, the calling home of missionaries because the Board had no money to keep them there—he was always sure that a new dawn would break, a better, brighter day. And so I would have each of you put where you can see it every day, the picture of Dr. Bartholomew, and let it inspire you to grow like him—full of chuckles, singing, faithful, full of hope, and, as a Negro poet puts it, "leaning hard on Thee". Then, who knows, but that his very last words, "Only \$187,000 for Foreign Missions!", may be turned into joy-words that will mean greater, not less work for God across the seas! No, our Dr. Bartholomew is not dead. His spirit will live on in you, and you, and you.

THE BIRD SPEAKS—

Said the boss of his typist, Saphira,
Hard times will compel me to fire 'er.
Hugh Johnson said "Phooey,
Cut out that blue hooley,
With NIRA
You HIRA
Not FIRA."

—W. O. Stoddard in the
"Detroit Free Press."

Mary Ann Humanizes a Ph. D.

By William C. Rittenhouse
(Copyright by the Author)

(Continued from last week)

By this time mother and Mary Ann were on the porch greatly interested. The children had jumped out of the wagon and stood about shyly watching every move. Mary Ann had a cheerful word for each. Mary Ann was the children's goddess.

The radio was unpacked and brought into the living room. Farmer and children followed. The instrument was practically ready for use. All that was necessary was to put the tubes in place and plug in on the current.

The doctor tuned in and soon had a station. They heard a lively jazz number which delighted the children. Then the doctor got another station and they heard a man lecturing on the care of the teeth, and the best way to preserve the teeth was to use constantly "Radioso Tooth

Paste," a scientific preparation impregnated with radium, the greatest germ-destroying force in the world, no other tooth paste can com—"

"Bosh," snorted the doctor, as he shut off, "pure soap and a good stiff tooth brush will do all that any tooth paste in the country can safely do."

They heard various numbers and then the doctor looked at his watch and waited. The time signal was heard.

"Exactly 12 o'clock, and I am on the second."

"By golly, I'll have to go quick," ejaculated the farmer. "My radio is good, but this one beats it all holler. Radio sure is the grandest thing on earth. I've told my woman many a time that if God Almighty can do anything bigger than that I'd like to see it." And the farmer and children hurried down to the wagon, clambered aboard and soon the outfit was tearing down the road at a dangerous pace.

The professor sensed a meaning in the arrival of the radio. Why should the doctor buy a five hundred dollar radio for use in the mountains? There was only one reason, it was to furnish a subtle, psychological treatment for his mind. It was to cause him diversion. He knew that music was used with great success in hospitals for mental and nervous diseases when minds were on the verge of breaking. The purchase of the radio lost considerable of its significant meaning when, later on, the professor began to reflect that the price represented the fee of only one major operation. The cost didn't mean anything to the doctor.

The surgeon did receive many five hundred dollar fees and often very much more, but the fees always were adjusted to the patient's ability to pay, and many a grave and delicate operation was performed without any fee, and besides that, a considerable part of his fees went to the support of the charity wards, and one-tenth and often one-fourth of his income went to the support of religious and benevolent works. The doctor earned much, lived richly and spent in princely fashion.

While the doctor and professor were on the porch, after luncheon, enjoying their pipes, the doctor referred to the farmer's words about God doing something bigger than make a radio.

"To my mind," began the doctor, philosophically, "when God permitted the radio to be invented"—this statement almost shocked the professor from his chair—"He was simply laying another of His foundation stones for the completing of the greatest of all His works: The establishing of the Kingdom of God on earth. The prophets laid the first of the enduring stones. They drew the sketch plans, as it were, and laid the foundations. In the rhapsodies of Isaiah you see a spiritual artist describing in a marvelously beautiful manner the Kingdom and life in the Kingdom. Micah sums up the laws in the Kingdom: 'To do justice, to love mercy, and to humble one's self to walk with God.'"

"Humbling one's self to walk with God" is something civilization is not doing now. It walks in the vain imagination of its own intellectual conceit and stupendous human achievements in science, industry, and business. The scientific mind is driving out disease, it is curbing pestilence, it makes man immune to certain epidemics; it even has said, 'Do not fear certain sins any more; we can protect you from the penalty of your sins,' and it does.

"It has sealed the highest mountains; it is learning the mysteries of the depths of the seas; it has conquered the air; it can speak to all the civilized nations of the world at one time; it tells the number of the stars and gives them names; it seeks to tell us where the vastness of the universe ends and where life begins.

"It glories in its great cities and mighty steel towers of Babel and the rush, tur-

moil, roar and strife of its teeming millions on its streets. It glories in its gigantic industrial establishments, its mass production, its commerce that sweeps the seas. It gloats over its profits and gold. It turns deserts into gardens of Eden. It chains the waters and sends their energy into far distant places. It sees the impossible; challenges it, and behold it is soon conquered!

"It laughs at God, because it thinks it has become independent of God. The idea of God is out of date. Man travels so fast that God cannot keep up with him.

"He is traveling fast, but he does not know where he is going. He thinks he has harnessed and controls the forces of the earth for his profit and glory, pleasure and comfort, when, in reality, these forces have harnessed and control man and have made him their victim.

"He thinks he is voluntarily blazing new trails for civilization when he makes new discoveries. In reality, it is the civilization he has created, the titanic forces he has chained, that are driving him to discover new ways and methods to meet the needs and demands of his own creation. These forces are now relentless.

"They drive the chemist in his laboratory; they drive the business man at his desk; the banker in his office; the teacher in the school room; the mechanic at his lathe; the laborer in the ditch.

"Whenever the machine begins to slow down distress follows. Countless men seek for labor which is not, and children cry for food. Hungry men and women, in the long bread-line, wearily await their daily dole, the sinister symbol of an unstable social fabric. The doors of many business houses close; incomes decrease; fortunes flee away; banks fail by the thousands. Fear for the future stalks grimly over the land. Men begin to lose faith in their vaunted progress and powers. They walk the streets aimlessly. The silent mills, with their mighty army of unemployed, tell the cause of their distress: **The machine has slowed down!** Tragic news! Then the cry arises, 'Speed up the machine,' and with might and main men seek to rekindle the fires under the boilers of industry. Slowly the machine begins to increase its speed. The hum in mills and factories grows louder. The bread-line is vanishing. The cry of the children for bread turns to joyous laughter. The mother rejoices at the welcome return of the long-absent pay envelope. Faith and hope begin to stir within the hearts of men, and, as the machine again resumes full speed, the trial and distress of the past fades away, but leaves the haunting memory of what will happen when the machine again slows down.

"Man again has prosperity, but he has bought it at the price of increased abject slavery to his machine. The machine again is his master. It cries victoriously, 'I am your master. Spill your sweat and blood to keep me going or I shall turn and rend you,' and men know this is true. The complex machine man has created is his relentless master. The great problem is, how to control the machine. How to slow it down, when necessary, without distress, pain and sorrow for millions.

"Man has made his machine and he is pilloried on it. He cannot escape, and unless he learns to control his machine, it will eventually crush his civilization, because while man has made a gigantic machine out of his civilization, he himself has not grown. He has his limitations, mentally and physically. The captains of industry and the monarchs of finance stand dumb and helpless in the crisis of social disaster. Then the brains of the country make frantic efforts to discover means by which social distress and disorder may be permanently overcome. They relieve, partially, the distress by gifts of food, clothing and fuel, and set in motion great experimental measures which they hope will result in permanently overcoming the

national distress and need. Hope is all they can do, or we can do, so long as the law of God and the Gospel of Jesus are counted as of little value in the social betterment of mankind.

"In other words, man, as a machine, is not keeping pace with his machinery. What the end will be no man knows. He is bound to his machine, and daily and nightly, when the machine is in full operation again, he is struggling to keep the machine from flying to pieces and destroying him utterly, which it will do, unless—"

The doctor paused, knocked the ashes from his pipe, slowly refilled and lit it, and then resumed his discourse.

(To be Continued Next Week)

"I wish," said the young wife to her husband, "that our bank could get on its feet and stop sending our checks back marked 'No funds.' A bank that hasn't got enough money on hand to pay a four-dollar check ought to be merged and put on a sound basis."

Home Education

"The Child's First School is the Family"
—Froebel

THE GOOD-NIGHT KISS

Mrs. Nestor Noel

Have you ever heard mothers say: "As you were naughty today I will not kiss you good night?"

Some mothers do say this. The little child who probably has forgotten how she was naughty may cry herself to sleep and thus lose much of the good which a night's rest should bring.

Why keep up an unpleasantness with a child over night? The child might have been suffering from some childish indisposition. There is always a reason for a child's naughtiness. Perhaps we have been feeding her too highly concentrated food. Perhaps we have upset her during a meal. Perhaps some playmate annoyed her. There are so many possible reasons. We, ourselves, may be one of them! Were we feeling our best? Some days we overlook a great deal more than we do on other days.

Whosoever the fault, bedtime should be a time of peace, a time when Mother forgets the little hurts and grievances of the day. Quickly the child who feels your loving confidence will resolve never to offend again. This is a chance to show your understanding, that wonderful UNDERSTANDING about which mothers boast!

To dwell on an injury inflicted by a friend is bad enough; to harbor ill will because of the peccadilloes of a little child is cruel. It is bad for the child's health, bad for its temper, bad for its character. Mothers should forgive and forget.

I have heard some say: "Of course I have forgiven my little girl, but she must be taught to remember." If so, try some other time than bedtime for reminding her.

Tomorrow will be a new beginning. You do not want your child to be burdened with the wrongs of yesterday or today.

Do we like to sleep under a heavy cloud, ourselves? Do you remember ever crying yourself to sleep? If so, never subject your child to the same misery. It is a real tragedy to a child to have to go to sleep without a mother's good-night kiss.

"All who have to do with children are aware of the importance of the years from four to six in the learning process, and the systematic work that can be given by the kindergarten is likely to be

much better than the haphazard work given by busy parents who probably are none too well prepared to instruct their small children."—F. S. Harris, President, Brigham Young University, Provo, Utah.

Anyone wishing to arouse interest in having a kindergarten included in the public school of a community should write to the National Kindergarten Association, 8 West Fortieth Street, New York City.

A young curate found the ladies in the parish too helpful. At last he became so embarrassed that he left. Not long afterward he met the curate who had succeeded him, and asked:

"Well, how do you get on with the ladies?"

"Oh, very well," said the other, "there is safety in numbers, you know."

"Ah, safety in Numbers! I only found it in Exodus," was the reply.

—Philadelphia Record.

The Family Altar

By the Rev. Alfred Grether
Defiance, Ohio

HELP FOR THE WEEK OF DEC. 25-31

Memory Verse: "I have fought the good fight, I have finished the course, I have kept the faith." II Timothy 4:7.

Memory Hymn: "Hark, What Mean Those Holy Voices?" 123 in Hymnal of Reformed Church.

Monday—The Life of Paul Phil. 3:1-14

It is doubtful, if among the countless followers of the Lord one could be found whose life measured up to that of Paul for devotion to Christ and His cause and for zeal in striving to be like his Master. Certainly none ever surpassed him in constancy, strength of faith, clearness of vision; nor in the attainment of personal excellence; or in soul winning. The passion which fired him at the beginning of his career never abated. Yet from first to last he was extremely humble, conscious that he owed his salvation and all his success as a missionary to His Lord and His redeeming grace. Constrained by the love of Christ he gave his all in service to Him.

Prayer: O Lord, since it is by grace alone that we are saved, grant that we may wholly rely on Thee for pardon and salvation; and that we may this day present ourselves, with all our powers, to Thee as sacrifices of Thanksgiving. Amen.

Tuesday—Paul's Conversion Acts 9:1-12

Are we living in a world where only natural laws operate? Or can supernatural powers act upon us and our earth at God's will? Are miracles possible? Paul's conversion is one of the many affirmative answers to the latter question. All the accounts of his experience on the way to Damascus give clear evidence that it was a supernatural light which smote him, and that he really heard the voice of his Lord speaking unto him. He himself relates that he was "caught up to the third heaven, into Paradise and heard unspeakable words." For him they were also unforgettable words and an irresistible call to devote his whole life to the service of His Lord.

Prayer: Dear Lord, at Thy call we would place ourselves and all that we have upon Thy altar. Let all that we do and think this day be an acceptable service unto Thee. Amen.

Wednesday—Paul the Missionary Acts 13:1-7

Christ's great missionary call to His disciples is "Go ye into all the world and preach the Gospel to the whole creation."

STARS

Tiny specks you look to be—
Symbols of eternity;
We wonder why you look so small—
We wonder why you are at all.

Have you folks up there so high,
Living now, but who must die;
Have you flowers there to bloom—
Have you there a Nature's loom?

Have you folks who suffer 'cause
They've disobeyed some righteous laws;
Have you mountains too, so high,
Lifting crests up in the sky?

Have you changing seasons, too,
And a sky so soft and blue;
Have you gentle, flowing streams
And a sun that daily beams?

Have you folks who hope to see
The grandeur of eternity;
Who hope to know some time the why
Of your mission in the sky?

—Harry Troupe Brewer.

Hagerstown, Md.

Paul yielded literal obedience to the command, not in a spirit of presumption or fanaticism, but because he clearly perceived that it was the Lord's will for him to do it. Thus he became the world's greatest missionary—lamp-lighter to countless thousands, who sat in darkness and shadows of death and set an example of loyalty and service for Christians everywhere and of every generation to follow. When all become convinced that they owe literal obedience to the Great Commission and are as eager as Paul was to make Christ known, the world will be won to Him.

Prayer: Thou, dear Savior, wouldst have all men, from the greatest to the least to know Thee and Thy redemption. Make all who have received of Thy fulness willing and active helpers for winning the world to Thee. Amen.

Thursday—Preaching in Prison Acts 16:25-31

Paul preached the Word during his imprisonment in Rome to all who came in contact with him, thereby exemplifying his charge to preach the Gospel out of season as well as in season. But this was not the first of such experiences, as we see from today's Scripture. How unlikely it seemed, considering the time, place and circumstances, that the dingy prison in Philippi should be a fit corner for the Gospel to bear fruit. Yet through the faith and perseverance of Paul and Silas, the rightly timed earthquake and through Paul's pointed answer to the jailor's inquiry it became at midnight a veritable Bethel, where souls of whom one would least have expected it were born into the kingdom.

Prayer: Gracious God, of whom it is said that Thou hearest the sighing of the prisoner, remember in Thy great mercy the many who are imprisoned. Bring those who are servants of sin to the glorious liberty of the sons of God. Amen.

Friday—Exhortation to Unity I Cor. 1:10-18

Paul was grieved because of the lack of unity in the congregation at Corinth and gave the members a sharp rebuke and admonished them to be perfectly joined together in the same mind. What would he say, if he were active in the Church today regarding the theological differences, sects and other things that separate Christians? It is conceded that the present general trend in the Churches is toward unity. This is encouraging; and the movement

should continue till the high ideals of our Scripture passage and of Christ's fervent prayer (John 17) is reached. Only then can Christ accomplish all of His purposes for the good of our race.

Prayer: Dear Savior, we pray that Thou wilt implant in the hearts of all Thy followers a fervent desire for unity. To this end give them each day a better knowledge of God's will and a deeper mutual love. Amen.

Saturday—Praying for Friends Eph. 3:14-21

The Bible makes mention of many classes of people for whom Christians should pray. It also enjoins that general prayers and intercessions be made for all men. By many examples of Christ and His followers it also teaches us that to pray for our friends is a privilege which we should make good use of. Paul, it would seem, let no opportunity to intercede for his friends pass by unheeded. While his heart went out in love and fervent petitions for all, even his bitterest enemies, yet he experienced special joy in giving thanks to God on behalf of his many friends in Christ and in commending them with all their needs to Him.

Prayer: Dear Savior, help us to show a friendly spirit and to extend a helping hand to all who are weary and friendless. Bless all of our personal friends and keep them and us close to Thee. Amen.

Sunday—Blessings of the Righteous Psalm 1:1-6

On this last day of the year many are taking invoices of their gains and losses. Many are grieved over the depreciation or failure of their investments. Folks speak of their securities. But what really is secure and sure to yield rich reward aside from the things which foster the faith and godliness that this Psalm portrays to us? The distinction between the righteous and unrighteous is clearly drawn; so is the difference in the issue of their lives and in the rewards that await them. There is no neutrality. What does the end of the year—what will eternity—bring to us?

Prayer:

"All our follies, Lord, forgive!
Cleanse us from each guilt and stain;
Let Thy grace within us live,
That we spend not years in vain." Amen.

PRIMITIVE CELLOPHANE

Teacher: "Robert, explain what are the chief functions of the skin."

Bobby: "The chief function of the skin is to keep us from looking raw."

—Farm Journal.

Puzzle Box

ANSWERS TO—WORD SANDWICHES, No. 17

- | | |
|-------------|-------------|
| 1. S—Kate—S | 5. B—rain—Y |
| 2. C—ares—S | 6. O—rang—E |
| 3. M—omen—T | 7. A—mend—S |
| 4. D—raft—S | 8. A—gate—S |

MAKE 10 WORDS OUT OF 20, No. 22

- | | |
|----------|---------------|
| 1. Neck | 11. bons |
| 2. Hand | 12. watch |
| 3. Stock | 13. shade |
| 4. Hand | 14. ties |
| 5. Can | 15. pers |
| 6. Rib | 16. kerchiefs |
| 7. Para | 17. dies |
| 8. Wrist | 18. ings |
| 9. Lamp | 19. bag |
| 10. Slip | 20. sols |

—A. M. S.

POOR SWAPPERS

"Some politicians," declares a critic, "seem always to be changing their minds." And, too often, they don't seem to get better ones in exchange.—Punch, London.

ONE BOOK A WEEK

GETTING RID OF GOD

During the Nineteenth Century the practice of getting rid of God was confined pretty much to the great natural scientists, although they had some help from the philosophers. They made a brave effort but it is interesting to note that today practically all of the really great scientists accept the theistic interpretation of the universe and Haeckel and his school are pretty thoroughly discredited. Then came the Humanists and they made a brave endeavor, and the echoes of Humanism are with us yet, but the war gave Humanism a terrible blow. If the war convinced the world at large of anything it was that man made a very poor God. If they were going to substitute a new God for the God of our fathers, whom they had dethroned, they had got to find something bigger than humanity, something diviner than man, for he proved himself utterly incapable of controlling his own destiny and revealed himself as a pigmy both intellectually and spiritually—and after the war has proved himself uncertain in his morals. Now the psychologists have undertaken the task in which these have failed and they are undertaking it with a vengeance, an almost savage fury. To them God is not only unbelievable but is the greatest hindrance in the path of progress. Professors Watson, Joad and Leuba put the Soviets in the shade in their protestations that the idea of God is the one millstone around the neck of humanity. The early psychologists of this materialistic school—Professor Watson, for instance—were more concerned in showing that there was no such thing as a soul or conscience, only a body which functioned in the material or spiritual world according to the stimulus applied. Apply a stimulus of one color and you got a Beethoven symphony, of another color and you got a Hamlet or Paradise Lost. Had it not been tried on guinea pigs and rats and didn't it work? If you have no soul of course there is no God with whom one can have communion. A stick or a stone or a brain which is only animated jelly could not commune with God even if there was one, so there really would be no need for one. But Professors Joad and Leuba go further. They recognize what a terrible stumbling block the idea of God is in the way of humanity's upward stride—not everybody is sure it is striding upward—and demand the eradication of the idea.

I called attention to Professor Joad's book last year. Now comes a new volume, even more vehement and ironic in its tongue, this time from the pen of the

well known psychologist, James H. Leuba: "God or Man? A Study of the Value of God to Man" (Henry Holt and Company). Although Professor Leuba strays into many fields as his survey of religion unfolds itself through the 340 pages of the book, rising out of the text on almost every page is the pronouncement that not only has the idea of God no helpful value to man, but it is preventing that development of strength, self-reliance and genius which is necessary to overcome the world and to make of it a paradise. One might even surmise that Dr. Leuba thinks, deep down in his heart, that if man had got rid of God, and putting his trust in Him centuries ago, he might today be the God-like master of a happy, warless, painless, prosperous world. But there is still time if he will only throw overboard all the silly beliefs about God, prayer, super-natural help and address himself, with all the tools of science—for Science will have become God—to building up a social world of goodness and beauty: "The pastures into which the Good Shepherd leads his flock are always green only to the eyes of those who are hypnotized by the dream of a heavenly Father. To them the companionship of God is precious, but it blinds them to the truth. The comfort, the optimism, and the courage it generates have the defects of the comfort, the optimism and the courage proceeding from intoxicating drugs: they remove the realization of the presence of evil without removing the evil; they make of the world a fool's paradise. Let it be admitted that there are situations where that deceptive comfort is the best that can be had. Nevertheless, on the whole, humanity had best give up the beautiful dream of a watchful and tender Providence and realize that the Universe is so constituted—say by the will of God if you like—that man's only reliance must be on himself, his friends, and society."

But on page 298 of this astounding book there are a few lines which so exactly sum up our author's belief and the argument of the book itself, that I cannot forbear quoting them. It is well to read them carefully for they sum up, in concise form, what a good many of our psychologists, as well as the Communists, are teaching. (I heard the professor of psychology in one of our well-known universities saying these very things to a group of young men, not long ago.) Here is the argument and the conclusion of this book: "One's attitude toward the Christian religion should not be determined by merely weighing the good it does. The good is to be weighed against the evil for which it is responsible. The problem is that of the total

value of the religious method for furthering the highest aims of humanity in an age of science. The fundamental evil of the religious, the one inherent in their nature, is that they point to personal divine beings as the source of all good, and to worship in songs of praise and gratitude, in supplication, and in communion, as the means of securing their assistance. Thus, the religions are constitutionally indifferent, when not actually opposed, to the search after the knowledge upon which the physical as well as the moral welfare of humanity depends. To prevent the religions from continuing to hamper, by false teaching and a false method, the intellectual and moral developments of populations which have outgrown them, and to replace the religious method by other, more effective means of life, is one of the urgent problems before civilized humanity."

There is much space devoted to the origins and functions of religion. The body of the book is a survey of the works of man and the works attributed to God. They are set in contrast with the idea of showing how much more beneficial the works of man—psychical, social, scientific—have been, and are, than the help God is supposed to render. The real blessings—even such a thing as the conquest of fear—are coming from man's studies and methods. As education is perfected it will accomplish much more for man than religion has ever done. There is much space devoted to the futility of prayer. The time had much better be given to enlisting human agencies to meet your needs. Communion with God and the whole phenomena of Mysticism can be explained in purely human terms by the psychologist. "The intimate, affective relation favored by the conception of the divine Father and, in the Roman Catholic Church, of the divine Mother, is open to all the objections valid against an excessive dependence of the child upon his earthly parents. The habit of seeking refuge in God, comforting though it is, may be as much of a handicap to the adult as excessive reliance upon his parents is to the mollycoddled child. Instead of constituting a satisfactory adaptation to the world of realities, faith in the "Good Shepherd" keeps one in a world of illusion. It is on the whole an infantile relationship, to be outgrown as speedily as possible."

I have devoted unusual space to this book because I wanted my readers to know the sort of stuff a considerable number of our psychologists are teaching—some of them, I fear, in our prominent universities.

—Frederick Lynch.

URSINUS COLLEGE DIRECTORS' MEETING

The Fall meeting of the Directors of Ursinus College was held in the faculty room of the library at 10.30 A. M. Tuesday, Nov. 28. The following members were present: Rev. Titus A. Alspach, D.D., Hon. Andrew R. Brodbeck, LL.D., Hon. Thomas E. Brooks, vice-president; Charles C. Burdan, vice-president; Rev. I. Calvin Fisher, D.D., Edwin M. Fogel, Ph.D., Edward S. Fretz, treasurer; Donald L. Helffrich, Esq., Abraham H. Hendricks, Esq., Mrs. Rhea Duryea Johnson, Wharton A. Kline, Litt.D., Ralph E. Miller, Geo. L. Omwake, LL.D., Harry E. Paisley, LL.D., president; Henry T. Spangler, LL.D., and Rev. Calvin D. Yost, D.D., secretary. The Rev. Edwin M. Sando, D.D., of Hanover, and

the Rev. Oliver K. Maurer, of Red Lion, were invited to sit in the meeting as visitors.

At this meeting the annual reports of officers were submitted. These reports indicated the college to be in healthy condition. During the year, the members of the faculty, officers of administration and employees joined in contributing toward the current expenses of the institution more than \$10,000, thus enabling the college to finish the year with a balance of \$749.65 and placing Ursinus in a group of less than fifty colleges in the United States to finish the year 1932-33 without a deficit. The Board adopted a resolution thanking its staff of workers for their much appreciated action.

The gifts to Ursinus from Sept. 1, 1932,

to Aug. 31, 1933, aggregated \$72,531.33, an extraordinary sum in a year noted for financial stringency and business unrest. Of this amount \$61,513.23 was toward capital assets and \$11,018.10 toward current expenses. The most outstanding gift was \$47,587, this being the net aggregate of building and loan shares subscribed in favor of the college by alumni in 1926. The shares were held by five different associations, by far the greater part, however, having been paid by the Collegeville Building and Loan Association, the officers of which are all alumni or former students of Ursinus.

The new curriculum comprehended in the Physical Education Group of studies constituted three years ago and the instructional set up provided for it, has

been developed to the point where it has received the approval of the State Department of Public Instruction, by whom graduates of Ursinus having completed the work of the group may be granted the special certificate in health and physical education for teaching in the public schools of Pennsylvania.

The treasurer, E. S. Fretz, presented the report of the auditors, which shows total assets, in book values, of \$2,760,891.89. The buildings and grounds represent a capital of \$1,827,270.79. The college carries insurance against fire and storm in the amount of \$1,636,295.01, and casualty insurance for employees in the basic sum of \$70,000.

At 12.30 the Board took a recess and repaired to the private dining room in Freeland Hall, where the members were served a Thanksgiving dinner. The business of the day was finished at the table. The Board adjourned at 2.30 P. M., to meet at the call of the president.

A MISSIONARY AND STEWARDSHIP REPORT

To the Pastors and Consistories of East Pennsylvania Classis:

Dear Brothers:

Today the Christian Church is in greater need of consecrated Christians than ever before. She needs members who through the experience of Christian living have learned that life only becomes worth while when a Christlike God rules in the hearts of all men.

As an institution the Church may have a wonderful history, she may make great gains in membership, have beautiful temples and high altars, she may employ the best technique in the art of worship and enlist the attention and admiration of the multitudes, but all this, fine as it may be in itself, is very empty if the true principles of Christian Stewardship do not become a fact in the lives of those professing to be Christians.

Men and women need to approach God in the spirit of deep, open-minded humility and face their fellow man with loving reverence, realizing that here and here alone are the sources from which will come the abundant life. Material blessings are a necessity but they can come unadulterated only when the spirit of brotherly sharing promotes them.

The work of the Christian Church is today in great financial difficulties. Missionaries have struggled along with little financial support for many months and the local congregations and Church Boards are finding their obligations increasingly embarrassing. This, however, is not a time to worry about money only, but a time to worry about the cause for the lack of it. It is because we and our people have lost the true spirit, then it is well that obstacles have come in our way to remind us of our waywardness. If it is because the Christian message falls on deaf ears, then we must without fear gird our loins and prepare in a still larger measure to share the MASTER'S CROSS. I am persuaded that the world needs the Christian message, and I am also persuaded that the world will receive it when it is presented unadulterated in the same compassionate and understanding spirit and with the same zeal that Christ presented it.

Our first step, therefore, must be the testing of our own lives and all our motives and activities in the light of the life and teachings of Jesus. If we do this, and make His will our will, things may not go as we now would desire them to go, but they will go right. In a new and living way we will become His co-laborers and our money will be our servant.

May God so live in us that we become His living messengers and may His life so fill us that we gladly share it through every possible means.

Sincerely yours,

Missionary and Stewardship Committee of East Pennsylvania Classis,
Per Adan A. Bohner, Chairman.



Dr. John M. G. Darms, Secretary

Your secretary had an enthusiastic reception at the meeting of Classical League of Virginia Classis at Bridgewater, Va., Thursday, Oct. 26. Over 100 laymen attended, some from a distance of 104 miles. Every one of the 7 chapters is active and gave a good report.

Every Christian layman should vote and register his support of the great moral and wholesome political propositions in his community at this election. We cannot permit one single Christian principle to be defeated.

And yet another Chapter in our family: Zion Church, Allentown, Pa., Dr. S. Sipple, pastor. This is the largest chapter thus far, having 110 members and the following officers: President, Earl Weaver; vice-president, Robt. E. Lehr; secretary, Edgar F. Flores; and treasurer, Chas. W. Grammes. With such leadership as Zion can produce this Chapter is destined to become a contributory factor in our ex-

panding League. We welcome them heartily. Now ZION too is on the march for greater activity of its splendid laymen.

Send for the leaflet to be used at the installation of new officers. You will enjoy it, and it will add a bit of solemnity to this important meeting, when your leaders for 1934 take office.

Chapter 66—Johnstown, Pa., proved that it has no sectional feeling. Rabbi Ralph Simon of Temple Beth Zion delivered an inspiring address. Several detachments and officers of this Chapter visited another Church and have the joy of seeing the good seed sown bearing fruit already. Andrew found Philip—one chapter finds and founds another. If every Chapter would do that in 1934 we could double up in membership at once.

Send for those membership cards and start the new year with a drive for new and more members. Keep on growing!

Brother Chas. S. Adams, of Esterly, Pa., did a creditable piece of work for his Chapter last month. He worked out the entire Home Missionary program of the Reformed Church on the basis of facts which he obtained himself and then constructed these in story form. What wonderful qualities and abilities our laymen have! Just give them the opportunity.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Sunday after Christmas

December 31, 1933

The Life of Paul

Philippians 3:1-14

Golden Text: I have fought the good fight, I have finished the course, I have kept the faith. 2 Timothy 4:7.

Lesson Outline: 1. The Past. 2. The Present. 3. The Future.

This is the last lesson in the current year. Instead of the customary quarterly review, we have the life of Paul for our final study. It is a most suitable topic for the last day of the year, great in itself and good for us all. It is a great topic because Paul is one of the greatest men in the history of mankind, whose life is of perennial interest. It is good for us to study this great life, because it is typical of what our life might become if we followed Paul's example, and "counted all things loss for the excellency of the knowledge of Christ Jesus my Lord" (Phil. 3:8).

Moreover, the passage that is to guide us in this final study is happily chosen. Paul's epistle to the Philippians is his love-letter, written to the first Church in Europe, whose members held their spiritual father in an affection whose tenderness and strength increased with each passing year. Though written from a Roman prison, the letter overflows with joy and peace, and it is full of the fragrance of love.

Very probably it was the last of Paul's letters, written near the end of his laborious and victorious life. It is the testament of the aged saint, bequeathing love and wisdom, and the benediction of this great champion of Christ, upon all who love the Lord and labor in His cause.

Our printed lesson picks out a little handful of gems, from a full casket. Each verse, almost, contains a sermon. Together they show us Paul's life in its entirety, past, present, and future; the spirit that ruled it, and the goal that inspired it. Un-

ending toil and unceasing progress had marked his career, but they were merely the beginning of a life that must be carried to loftier heights. Here, near the end of his earthly pilgrimage, Paul sees celestial vistas of infinite progress. Humbly he exclaims, "Brethren, I count not myself to have apprehended; I press toward the mark for the prize of the high calling of God in Christ Jesus."

I. The Past. The past of Paul was the life of Saul, until the crisis hour near Damascus; His fierce hatred and bitter persecution of Christ's people. And it included the defeats and discouragements since his conversion, as well as his sin (vs. 3-6). What, then, is one to do with such a stained and stunted past? Paul says, Let us forget those things which are behind.

In a literal sense, that is, of course, impossible. The past has made us or marred us. All that we are has its roots in the past. There are past mercies and blessings, whose memory comforts and humbles us. There are past sins and failures that warn and rebuke us. Even if we could, it would not be right or good for men to forget their past.

Yet in a deep and true sense we must forget the past, if we want to reach the goal Christ sets for us. We must forget our past failures and our successes, so that they shall not discourage us, nor fill us with complacent pride.

That is what Paul dared to do (v. 13). He understood the heart of God, who has said that He will remember our sins no more, and who looks with infinite compassion upon our frailty and failures. Paul's counsel is wholesome. We can brood over our past sins and nurse past grievances and worry over past failures until we are crushed beneath their dead burden. We can easily make of our inglorious past a tomb for the imprisonment of our souls. Loose your soul from its bondage to the past, and let it go forth into a nobler life, unfettered by sad or sorry memories.

And Paul also understood the heart of man, its proneness to pride in past achievements. But he meant to forget success,

as well as failure; his victories no less than his defeats. That, again, is most wholesome advice. Resting on the laurels of yesterday is no preparation for tomorrow. If that was true of the gigantic Paul, how much truer is it of us, of all our labors and sacrifices. "Build thee more stately mansions, O my soul, as the swift seasons roll, leave thy low-vaulted past—till thou at length art free, leaving thine outgrown shell by life's unresting sea."

Let Paul help you, then, to face the old year aright, and to frame resolutions for the new year. Forget the old and redeem the new.

II. The Present. Paul's view of the past becomes more intelligible when we note his attitude toward the present. He says, "Brethren, I count not myself to have apprehended"; and, "not that I have already obtained, or am already made perfect"; and, "yea verily, I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ."

These noble confessions of his present imperfection and dissatisfaction explain Paul's attitude toward the past. They give point and meaning to it. So far as it was a dead past, he was done with it forever. Let the dead past bury their dead. But in so far as the past had made and moulded him, he used it as a springboard to nobler achievements. He meant to gather up all its threads and weave them into a nobler pattern of Christian manhood.

How significant are Paul's humble confessions of his incompleteness. Measured by human standards, he seems to be the paragon of perfection, so far above the average that we despair of reaching his heights. But Paul's ideal was Christ. He had heard the call of loftier heights than men tread. He had such exalted views of the Christian character and life, that all his attainments and achievements seemed poor and unsatisfactory. And here, again, Paul is our exemplar, both in his discontent and his lofty yearning.

If we desire to grow in grace, we need a profound sense of our incompleteness. Now discontent is common enough. But, usually, it is discontent with our circumstances, not with our character. In Paul we find the reverse. He tells the Philippians, "I have learned in whatever state I am, therein to be content" (4:11). Christ had taught him that noble mastery of life in all its vicissitudes. But he was profoundly dissatisfied with his moral and spiritual attainments.

Self-satisfaction spells the death of a soul, for where there is life, there will also be growth. When an artist is satisfied with his work, his creative energy has died. The true artist never overtakes the visions of beauty that haunt him. They inspire him to ever greater endeavor.

Even so it is with the Christian. When he is perfectly satisfied with himself, with his knowledge of the truth, his mastery over sin, his service and sacrifice, his spiritual life is at low ebb. Whether it is indifference or conceit and pride that rules the heart, the result is the same. Aspiration dies. And when aspiration dies, decay and death begin. There must be a divine discontent in many, if there is to be health and strength of soul.

But mere discontent is not enough. That in itself is morbid. It must be nourished and guided by Pauline conceptions of the high calling of God in Christ Jesus. That is where many of us fail. We have no adequate conception of the heights to which Christ calls men. We are content to belong to a Church, so that we may go to heaven when we die. We have not, like Paul, been gripped by a power that fills us with a burning enthusiasm for Christ and His cause. We take the gospel as a matter of course. It may be good news, but it is stale. We have heard it for years. We may like its consolations, but

we do not feel its inspirations and obligations.

III. The Future. Past, present, and future are merely the panels of one picture for Paul. One and the same purpose runs through it all, viz., to reach the goal set by Christ. Thus his oblivion of the past and his discontent with the present reach their proper conclusion in his vast ambition for the future. He is determined to translate his highest conceptions of Christian character and conduct into the terms of life. "Stretching forward to the things which are before, I press on toward the goal" (vs. 13, 14). Like a runner in the famous Olympic games, his eye was fixed on the prize that crowned the victor. With every muscle strained, he forgot past and present. The glory of the goal filled his soul with joy and eager anticipation.

There is a sad illusion in the doctrine of perfection preached by fanatics, and a grave menace to sane religion. But there is sanity in Paul's resolute determination to strive after the highest reaches of Christian manhood.

There is such a thing as Christian perfection, but it does not consist in sinlessness. It is not really a state of the soul, finished and faultless. It is an attitude of the soul, even Paul's attitude. It is the mark of a soul that forgets the past and spurns the present in its eager desire to become more Christlike. Such men are blameless before God, though they be far from faultless. They are the Father's well-beloved sons. And they are also the salt of the earth, and its glory. Paul was one of them. His life is a call from the heights to join the ranks of these children of God. Such lives find their final consummation and bliss in heaven (2 Timothy 4:7).

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Dec. 31: Important Happenings of 1933

Rom. 8:23

The year 1933 has come to its close. In a few hours it will have run its course, and we shall lay it away in the sepulcher of the ages. In many respects it has been a remarkable year. To record the eventful things which happened during the last twelve months would fill a volume. In thinking of the most important happenings we shall confine ourselves to our own country, for if we would bring under survey the events of the whole world we would scarcely know where the number would end. We shall consider these events under three major heads.

1. **In our national life.** On March 4th Franklin D. Roosevelt was inaugurated as the 32nd President of the United States. After having been elected the previous November by the greatest popular majority ever given a presidential candidate, the new President was inducted into office amid the keenest expectations on the part of the American people that he would speedily lead them out of the economic and industrial depression under which they had been suffering for almost four years. Immediately after his inauguration he declared a bank holiday for practically a week, when every bank throughout the nation was closed, in order that the government might make a study of the whole banking situation and determine the basis on which banks that could qualify might reopen. This generation had never experienced anything like it. Business was apparently paralyzed for a whole week and entire communities as well as individuals suddenly found themselves without cash. A demand call was made for the release of all gold which had been hoarded by many people. While the "holiday" caused considerable inconvenience at the time, it established new confidence in the banks and put the whole financial situation upon a better and more secure foundation. Legislation was soon under way whereby, beginning with Jan. 1, the Fed-

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eral Government will guarantee bank deposits up to \$2,500. This will undoubtedly bring into circulation vast sums of money which are now stored in vaults, safe deposit boxes, secret drawers and elsewhere. The financial situation impelled the new President to inflate the value of the dollar and to take the country off the gold standard, which is a new experiment for the American nation.

The next important event was the creation of the so-called N. R. A. or the National Recovery Act. This was a very far-reaching measure. It was designed to relieve the unemployment situation and restore better industrial conditions throughout the country. It provided for shorter hours of labor and for an increase of wages, so that more people might be employed and that more money would be made available to buy the commodities of life and thus more nearly balance the consumption and production of goods. This measure was called a "new deal" and prescribed a "code" for all industry. There was a general acceptance of it throughout the country, although some of our large industrial plants hesitated to sign the same, and did so only when the measure was made mandatory. At the same time serious strikes broke out in our textile and mining industries which threatened injury to life and property. While most of these have now been settled, the labor conditions at present are far from being satisfactory and there are local strikes in different communities which interfere with the peace and safety of the people.

Another step in the recovery program was the establishing of the "Home Owner's Loan Corporation." It had developed that many thousands of our families who found themselves without work or without income were in danger of losing their home by foreclosure. In order to prevent this as far as possible the Home Owner's Corporation was set up and put into action, whereby it is possible for the owner of a property to refinance the same by an exchange of a mortgage for government bonds extending over a period of fifteen years. This plan has been in operation only a few months, but has been instrumental in saving to hard-pressed owners thousands of properties.

Another event of the year has been the repeal of the 18th Amendment. For 14 years America has been a "Dry" country. Prohibition had been written into the or-

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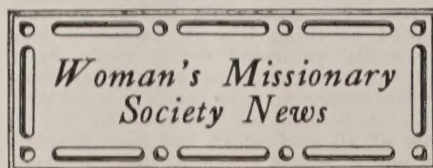
ganic law of the nation. There have always been those who opposed the law and tried to make it of none effect. In 1928 the question was made a national party issue, but the people elected Mr. Hoover and thus retained the Amendment. When in 1932 the two great political parties pledged themselves to a virtual repeal of the 18th Amendment, many of our citizens had little choice in the matter. Consequently when Mr. Roosevelt was elected it was almost a foregone conclusion that the question of repeal would be submitted in some form to the various States of the Union. During 1933 the States have taken their votes and only two of them voted against repeal, so that on December 5th the 18th Amendment was repealed, and the legalized liquor traffic has come back. It is supposed that through this there will flow many millions of dollars into our national treasury, but we have come to a sorry pass when the revenue of the nation must be supplied by an industry which must inevitably bring havoc and harm to our people.

Another event has been the modification of our Sunday laws in the State of Pennsylvania. Since 1794 this State has been operating under the so-called "Blue Laws" whereby Sunday was safeguarded against commercial sports. But this has now been changed, allowing certain sports from 2 to 6 P. M. on Sundays. This is only another evidence of the spirit of worldliness and commercialism which has laid such firm hold on our American people.

Still another event is the "lynching" epidemic which has broken out in different sections of the country. President Roosevelt in a recent address before the Federal Council of Churches expressed himself very forcefully on this matter, calling it "murder" and declaring that it shall not be condoned.

II. In our Church life. A number of very important events have happened in the Church life of America, but the one of greatest significance for the Reformed Church has been the almost unanimous approval of the question of union with "The Evangelical Synod of North America." For over 200 years the Reformed Church has been trying to unite with one or more Christian bodies, but without success. Now, at last, it looks as if this union between these two denominations would be consummated early in the new year. This is an event of far-reaching significance and will mean the reorganization of our entire denominational life.

III. In Our Personal Lives. Here let the young people speak of their own experiences and of the important happenings in their own lives. Some may have had great searchings of heart, some may have had serious illness, or great sorrow. Some may have made great decisions in life, perhaps gotten married, or been confirmed. Everyone has passed through some worthwhile experience and their lives may be changed because of it. For this reason you will always remember the year 1933, which is now ended. For the writer, the close of this year marks the completion of 38 years of continuous service in discussing these C. E. topics every week with the thousands of young people in the Reformed Church. Many thanks for these many years, and for the old year—and now A Happy New Year to all!



Helen Ammerman Brown, Editor
Selinsgrove, Pa.

Congratulations, Dr. Casselman! We welcome you as Secretary of the Board of Foreign Missions.

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The First G. M. G. Thank Offering in Ashland, Pa., was very interesting. Due to the numerous activities of the same week only a small percentage of the congregation attended. The offering was \$13. The playlet "That Pill Box" was rendered with the assistance of several members from the Ushers' Association. The girls, with Mrs. Welsh counselor, and Miss Jean Lauer president, are co-operating with the right spirit. An initiation service will be held soon for new members. Stick to the Lord's work, girls. The profit will be yours. Your guild is almost one year old!

The Institute of the W. M. Societies of the Historic Shenandoah Valley was held

in Frieden's Church. An inspiring program rewarded the 175 delegates in attendance. No business was transacted except a vote of thanks to the host Church. In the forenoon Mrs. Leich, president of W. M. S. G. S., addressed the assembly on "What the Lengthening Years Have Done" and conducted the round table discussion. These features were very helpful. In the afternoon Rev. L. W. Veith told how Hell's Half Acre is becoming a Christian community in the suburb of Dayton, O. Special music and the fellowship during the lunch hour contributed to the fine program.

Lebanon Classis Mission Band's Rally in historic St. John's Church, Rev. C. B. Marsteller, pastor. Children of the 16 mission bands presented an excellent program in the first rally inaugurated in this Classis. Miss Whiskeyman, Annville, Classical secretary of M. B., arranged the rally, and Miss Snyder, Womelsdorf, told a well selected story. The evident enthusiasm, good spirit and response on the part of the children assures another rally next year. In the history of Lebanon Classis it will be a pleasure to record an attendance of 350 children at the first M. B. Rally. May we not call them charter members?

NEWS OF THE WEEK

Mrs. Henry W. Elson

60,000 persons have fled from Germany since Adolf Hitler came into power, according to a report made by James G. McDonald, the League of Nations' High Commissioner for Refugees from Germany. Of this number 51,965 are Jews by religion.

President Roosevelt addressed the Federal Council of the Churches of Christ in America Dec. 6, in a brief speech in which he assailed those in high places who back mob law.

The Department of Justice officials said Dec. 6 that 92 Federal agents and 178 civilians had been killed in the efforts to enforce national prohibition and \$128,810,291 was spent between Jan. 16, 1920, and Oct. 31, 1933. Convictions over this period totaled 534,335. The Justice Department is considering requests for paroles for dry-law violators still in prison and for full pardons for offenders already on parole.

Colonel and Mrs. Charles A. Lindbergh landed at Natal Dec. 6 on the Brazilian coast after taking off from Bathurst, Gambia, on the West African coast, making the flight across the South Atlantic Ocean in 16 hours.

Italian officials revealed Dec. 6 that the Fascist Grand Council's call for reform of the League of Nations was intended as a bid to the United States and to bring in Soviet Russia and to cause the return of Germany and Japan. One of the changes believed desired is a complete separation of the Treaty of Versailles and the League covenant.

President Roosevelt superimposed upon the Federal relief and recovery structure Dec. 6 a new co-ordinating organization to be known as the National Emergency Council. The council, which will have branches in every State and county, was established, according to a White House statement, "for the purpose of consolidating, co-ordinating and making more efficient and productive the emergency activities of the government."

German women, already relegated by the Nazis to the three K's—"Küche, Kinder, Kirche"—will also lose the right to vote in the Third Reich if the plans for the constitutional reorganization of Germany now

A Week-end Long to be Remembered by missionary groups occurred in the Church of the Ascension, Norristown, Pa., Mr. and Mrs. Edward Jurji, Baghdad, were guests. Mr. Jurji is on the faculty of the American School for Boys, and Mrs. Jurji conducts a kindergarten in Baghdad. On Saturday evening an informal reception was held in the glow of Christmas candles and gave an opportunity to meet and chat with Mr. and Mrs. Jurji. On Sunday morning they visited several departments of the Church School and worshiped with the congregation. The climax of the visit came on Sunday night when the W. M. S. and G. M. G. and M. B. united in the T. O. service. Mr. Jurji made the addresses; the M. B. president gave the call to worship; 2 guild girls read antiphonally the scripture lesson; the local T. O. secretary read the T. O. service. Mr. Jurji is spending the year at Princeton in post graduate study. He is a native of Syria, a graduate of the University of Beirut and expects to return next summer to Baghdad. Inasmuch as a portion of the T. O. is designated to the Boys' School in Baghdad, Mr. Jurji's message was timely and welcome. When we understand, we have more desire to share.

being discussed in Nazi circles are carried out.

It is said that the \$40,000,000 public works project for building floating docks for airplanes crossing the Atlantic will be quietly shelved, for the time being. Secretary Ickes said Dec. 7 that unless foreign governments could give guarantees of the seadromes' neutrality in time of war they would not be built.

Henry Ford, addressing his automobile dealers over a nation-wide telephone network Dec. 7, predicted that 1934 will be a good year for everybody who works, and urged work as the way to help President Roosevelt "pull the country out of the hole."

Upon detailed reports from Federal Reserve Banks, the Treasury Department announced Dec. 8 that \$2,714,000,000, or nearly 3 times the \$950,000,000 requested, was subscribed to its offering Dec. 7 of 2 3/4% one-year government certificates. The books were kept open only the one day, and the department felt that such a response was convincing evidence of the confidence of banks and investors in the soundness of the nation's credit.

Major Gen. Charles H. Muir, U. S. A. (retired), commander of the 28th Division during the World War and of the Fourth Corps of the Army of Occupation in Germany, died Dec. 8 in Baltimore.

Count Gombei Yamamoto, twice Premier of Japan and a naval hero of the Russo-Japanese War, died at Tokyo, Dec. 8.

The 4th attempt of the minute but active Iberian Anarchist Confederation to overthrow the Spanish republic was crushed throughout the nation Dec. 9. 42 rebels and policemen were killed and several hundred persons wounded.

Due to its crops of strawberries valued at \$2,805,611, Tangipahoa Parish, La., led the entire country in the value of small fruits harvested in the United States, according to the list of 50 leading counties compiled in the census of 1930 and announced by the Department of Commerce at Washington Dec. 9.

George N. Peek has decided to accept President Roosevelt's offer that he relinquish his post as farm administrator to

head a new State Department division. This would be devoted to creating new outlets for American farm products abroad on the basis of enlarged import quotas for foreign wines and liquors.

Completing a 932-mile flight from Para, Brazil, part of the way in a tropical rain, Colonel and Mrs. Charles A. Lindbergh landed at Manaus, Dec. 10. According to plans announced, the couple will leave Manaus Dec. 11 and fly by way of Trinidad and Puerto Rico. They are scheduled to arrive home before Christmas.

William C. Bullitt, named by President Roosevelt as America's first Ambassador to the Soviet Government, arrived at Moscow Dec. 11. He was met at the frontier. This is the first time in the history of the Soviet Government that any foreign ambassador received such attention.

The might of wicked Queen Jezebel as told in the Old Testament, is verified by announcement from Harvard University of a massive granite tower in her capital city, Samaria. The tower, buried more than 2,000 years ago, was excavated to its foundations by an expedition headed by Dr. Kirsopp Lake, Professor of History at Harvard.

A nation-wide appeal by Daniel C. Roper, Secretary of Commerce; Nathan Straus, Jr., and Dr. John H. Finley marked the 11th annual observance Dec. 10 of Golden Rule Sunday and the beginning of Golden Rule Week.

Just 100 years after Alfred Nobel was born, King Gustaf of Sweden presented the annual Nobel Prizes in literature, Physics and Medicine, Dec. 10, in the presence of 11 Princes, the entire diplomatic corps and a brilliant audience. Dr. Thomas Hunt Morgan of Pasadena, Cal., winner of the prize in medicine, was unable to journey to Stockholm and the prize was accepted for him by Laurence A. Steinhardt, the United States Minister.

Dr. Paul E. Tittsworth, 52, who on Oct. 20 last, was inducted as president of Alfred University, Alfred, N. Y., died Dec. 10th.

A message from President Roosevelt expressing optimism over farm recovery was read Dec. 11 at the opening session of the American Farm Bureau Federation convention at Chicago.

To meet competition of non-gold nations, a nation-wide and simultaneous reduction in salaries and the cost of living is being worked out by Premier Mussolini and experts of the co-operative State of Italy.

Fully 2,500 artists, including mural painters, sculptors and other craftsmen, will be employed in decorating Federal and other public buildings as a result of plans approved Dec. 11 by Harry L. Hopkins, Civil Works Administrator.

The age-old legal rule that a wife may not testify at the trial of her husband was reversed Dec. 11 by the Supreme Court, which held that the wife of a defendant in a criminal case in a Federal court is a competent witness in behalf of the husband.

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Discovery near Cumberland, Md., of a "Noah's Ark of the Ice Age," a cave with a representative collection of prehistoric animals which lived in North America over a period of 2,000,000 years, has been announced by the Smithsonian Institution at Washington.

BOOK REVIEWS

Christ and the Chosen People, by Rev. J. D. Maeder, Salisbury, N. C. Paper cover, 60 pages.

Under the above title the Rev. Mr. Maeder has given a "literal" translation of the Epistle to the Hebrews. Each chapter is followed by "Footnotes of Interpretation," which need to be studied with the aid of the Holy Bible. The author of the translation is to be congratulated on his painstaking work, and the booklet is commended to all who are interested in having a literal translation of the Epistle to the Hebrews for comparative study.

—A. M. S.

OBITUARY

ELDER HARRY M. HINKLE

With the passing of Elder Harry M. Hinkle, at the age of 67, St. Paul's Church, at Fort Washington, and the Church at large, lost one of its most faithful members. He had been quite well until a little more than a week before his death. At that time he was taken to the Abington Hospital for observation. During the last week he was showing signs of recuperation and was allowed to sit up. While in this position he suddenly passed away before the attending doctor could administer aid.

Mr. Hinkle was a lifelong resident of Ambler and vicinity, having spent his boyhood days in Jarrettown and Hatboro. He was confirmed in boyhood by the pastor of the Union Church at Whitemarsh, the Rev. Josiah Detrick. His interest in the Church was an increasing one. For nearly 20 years he served as a member of the Consistory of St. Paul's and for the past 12 years was an elder. He was active in every phase of Church and Sunday School work. Ever the incarnation of faithfulness, he could be depended upon for those many little things which help make a Church run smoothly. Never possessed of great means, Mr. Hinkle was one of the largest contributors in the congregation. His Church life may be summarized in the words of James, "By my works I will show thee my faith."

He was married in 1887 to Miss Mira Walt who, together with two sons, Harry R., and Russell, and two daughters, Mrs. Walter Ramsey and Mabel, and also one grandson, survive him.

Funeral services were conducted by his pastor, assisted by Drs. C. A. Santee and Max Dumstrey, at his late home on Sept. 29. The faith by which he and his family live is manifest in that the following Sunday was the fall Communion in St. Paul's and his family, according to custom, partook of this sacred observance, in the assurance of his spiritual communion just beyond.

St. Paul's has lost, indeed, a great soul, but we know that "To live in those we leave behind is not to die."

—R. L. Holland.

WILLIAM J. ZACHARIAS, ESQ.

William J. Zacharias died at his home in Chambersburg, Pa., Dec. 8, aged 81 years, 8 months and 20 days. He was born near Emmitsburg, Md., attended the public schools of that community and was graduated from Mercersburg College in 1876. His proficiency in the languages secured for him the position of tutor in

The Religious Book Club Choice for December

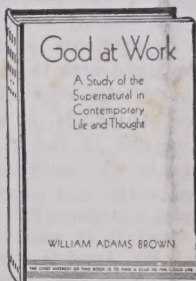
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Latin and Greek in the college for one year. He was then appointed assistant principal of the Chambersburg Academy for 3 years. This experience was a splendid discipline and culture for his classic mind and for the work of his chosen profession—the law.

He was a man of strong convictions and purpose. His sense of what was just and right and true kept him from compromising with anything that to him was spurious or false. He was a lawyer of the old school and intently maintained the high ethics and true dignity of his profession, and resented anything that detracted from its honor. His clientele had full confidence in his advice and friendship, and his fellow-barristers have honored him by a well-deserved tribute.

His record as District Attorney for two terms was most efficient. During his term as Burgess of Chambersburg, he did much for the common welfare of the community.

He inspired and inaugurated the movement which resulted in giving to the town its unexcelled water supply.

He was a devoted Churchman. Coming to Chambersburg as a young man, he identified himself with Zion Church; he was an intelligent teacher in the Sunday School; served as deacon for 13 years, and as elder 34 years, being senior elder at the time of his death. During these years he frequently represented the congregation at the meetings of Classis, and the Classis in the higher judicatories of the Church. He was a member of the Board of Trustees of Franklin and Marshall College and also of the Board of Regents of Mercersburg Academy for many years.

Religion to Mr. Zacharias meant the life of God in the soul of man, and this life of faith found expression in worship—not only in his private devotions, but in the public and social worship of the sanctuary, and in his manner of living.—I. W. H.